Jesus, Mary and Joseph,
bless me and my home.

AVE MARIA

A MANUAL
OF
CATHOLIC DEVOTIONS

IN ACCORDANCE
WITH RECENT PONTIFICAL DECREES

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Approbation of the Ordinary

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Lay Baptism

Any person, whether man, woman or child, may baptize an infant, in case of danger of death—Thus:

Take common water, pour it on the head or face of the child, and whilst you are pouring it, say:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

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TABLE OF MOVABLE FEASTS

YEAR OF OUR LORD	ASH-WEDNES-DAY	EASTER SUNDAY	ASCEN-SION DAY	PENTE-COST	CORPUS CHRISTI	1ST SUNDAY OF ADVENT
1939	Feb. 22	Apr. 9	May 18	May 28	June 8	Dec. 3
1940	Feb. 7	Mar. 24	May 2	May 12	May 23	Dec. 1
1941	Feb. 26	Apr. 13	May 22	June 1	June 12	Nov. 30
1942	Feb. 18	Apr. 5	May 14	May 24	June 4	Nov. 29
1943	Mar. 10	Apr. 25	June 3	June 13	June 24	Nov. 28
1944	Feb. 23	Apr. 9	May 18	May 28	June 8	Dec. 3
1945	Feb. 14	Apr. 1	May 10	May 20	May 31	Dec. 2
1946	Mar. 6	Apr. 21	May 30	June 9	June 20	Dec. 1
1947	Feb. 19	Apr. 6	May 15	May 25	June 5	Nov. 30
1948	Feb. 11	Mar. 28	May 6	May 16	May 27	Nov. 28
1949	Mar. 2	Apr. 17	May 26	June 5	June 16	Nov. 27
1950	Feb. 22	Apr. 9	May 18	May 28	June 8	Dec. 3
1951	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1952	Feb. 27	Apr. 13	May 22	June 1	June 12	Nov. 30
1953	Feb. 18	Apr. 5	May 14	May 24	June 4	Nov. 29

Prayers Every Catholic Should Know by Heart.

The Sign of the Cross.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Doxology.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

The Angelical Salutation.

HAIL Mary, full of grace! the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sin-

ners now and at the hour of our death. Amen.

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father, Almighty; from thence He shall come to judge the living and the dead. I believe in the

Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Confiteor.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin,

blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

An Act of Faith.

O my God! I firmly believe that Thou art one God in three Divine persons, Father, Son and Holy Ghost; I believe that Thy Divine Son became man,

and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O MY God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Love.

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbour as myself for the love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

An Act of Contrition.

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of

all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

The Blessing before Meals.

✠ Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

Grace after Meals.

✠ We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest for ever; and may the souls of the faithful departed, through the mercy of God, rest in peace.

The Angelus.

The Angel of the Lord declared unto Mary: and she conceived of the Holy Ghost. Hail Mary, etc.

Behold the handmaid of the Lord; May it be done unto me according to Thy word. Hail Mary, etc.

And the word was made flesh; and dwelt among us. Hail Mary, etc.

v. Pray for us, O holy Mother of God;

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

POUR fourth, we beseech Thee O Lord, Thy grace into

our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection, through the same Christ our Lord. Amen.

We should bear always in mind these words of our Lord and Saviour Jesus Christ:

"What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and there will He render to every man according to his works."

Doctrinal Tenets, Tables and Instructions

Six Truths which we must know and believe.

1. There is only *one* God who created all things, and who preserves and governs all things.
2. God is a just Judge, who rewards the good and punishes the wicked.
3. In God there are three Persons: the Father, the Son and the Holy Ghost.
4. The second Person of the Blessed Trinity became man, to redeem us by His death and to make us eternally happy.
5. The soul is immortal.
6. The grace of God is necessary for salvation.

The Four Sins crying to Heaven for Vengeance.

1. Wilful murder,
2. The sin of Sodom,

3. Oppression of the poor,
4. Defrauding labourers of their wages.

The Six Sins against the Holy Ghost.

1. Presumption of God's mercy,
2. Despair,
3. Impugning the known truth,
4. Envy at another's spiritual good,
5. Obstinacy in sin,
6. Final Impenitence.

Nine Ways of being Accessory to another's Sin.

1. By counsel,
2. By command,
3. By consent,
4. By provocation,
5. By praise or flattery,
6. By concealment,
7. By partaking,
8. By silence,
9. By defence of the ill done.

The Capital sins or the chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth.

There are *seven Sacraments*: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

The *gifts of the Holy Ghost* are Wisdom, Understanding, Counsel, Fortitude, Knowledge Piety, and Fear of the Lord.

The *Beatitudes* are:

1. Blessed are the poor in spirit for theirs is the kingdom of heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart for they shall see God.

7. Blesssed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

The *chief means* by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

The *chief spiritual works of mercy* are seven: To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

The *chief corporal works of mercy* are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

USEFUL TABLES.

I. Holydays of Obligation.

All Sundays in the year.
The Feast of the Circumcision of our Lord, 1st January.
Ascension of our Lord.
Assumption of B. V. M., 15th August.
Feast of all Saints, 1st November.
Immaculate Conception, Dec. 8.
Nativity of our Lord Jesus Christ, 25th December.

N. B. The feasts of Corpus Christi and of the Holy Apostles S.S. Peter and Paul are transferred to the Sunday after the feast.

II. Days of Abstinence.

All Fridays of the Year.

Exception: Holydays of Obligation are never days of Fast or Abstinence.

III. Days of Fast and Abstinence.

Ash Wednesday.

Wednesdays* and Fridays of Lent.

Ember Days.

Vigils of Pentecost, Assumption, All Saints and Christmas.

IV. Days of Fast Only.

The Days of Lent besides those just mentioned.

There is no Fast or Abstinence on Sundays and Holydays.

* By special Indult granted to the Hierarchy of the United States: consequently the Universal Law specifying Saturday is not enforced in this country.

V. The Ten Commandments of God.

1. I am the Lord thy God. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing to adore it.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that it may be well with thee and thou mayst live long on earth.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

VI. The Six Commandments of the Church.

1. To hear Mass on Sundays and holy days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

How to Recite the Rosary.

In the name of the Father, etc.

I believe in God the Father Almighty, etc.

Glory be to the Father, etc.

Our Father, etc.

Three Hail Marys, asking for the grace of faith, hope and charity.

1. Increase our faith.
2. Strengthen our hope.
3. Inflame our hearts with the fire of divine love.

Glory be to the Father, etc.
Our Father, etc.

Then say ten Hail Marys (= a decade) meditating on each of the following mysteries:

I. The five joyful mysteries,—which are said from Advent until Lent.

1. The Annunciation.

"Whom thou didst conceive by the Holy Ghost."

2. The Visitation.

"Whom thou didst carry to St. Elizabeth."

3. The Birth of Jesus Christ in Bethlehem.

"Who was born of thee at Bethlehem."

4. The Presentation of our Blessed Lord in the Temple.

"Whom thou didst present in the Temple."

5. The Finding of the Child Jesus in the Temple.

"Whom thou didst find in the Temple."

II. The five sorrowful mysteries.—During Lent.

1. The Prayer and Blood Sweat of our Blessed Saviour in the Garden.

"Who sweat blood for us."

2. The Scourging of our Blessed Lord at the Pillar.

"Who was scourged for us."

3. The Crowning of our Blessed Saviour with Thorns.

"Who was crowned with thorns for us."

4. Jesus carrying His Cross.

"Who carried His cross for us."

5. The Crucifixion of our Lord Jesus Christ.

"Who was crucified for us."

III. The five glorious mysteries.—From Easter until Advent.

1. The Resurrection of our Lord from the dead.

"Who arose from the dead."

2. The Ascension of Christ into Heaven.

"Who ascended into Heaven."

3. The Descent of the Holy Ghost upon the Apostles.

"Who sent down the Holy Ghost."

4. The Assumption of the Blessed Virgin Mary into Heaven.

"Who took thee up into Heaven."

5. The Coronation of the Blessed Virgin Mary in Heaven.

"Who crowned thee in Heaven."

If the Rosary is said for a deceased Person or the poor Souls in Purgatory, omit the mysteries and say in their stead:

V. "Eternal rest grant unto them (him or her) O Lord,"

R. "And let perpetual light shine upon them" (him or her).

Morning Prayer.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Glory be to the Father who created me. Glory be to the Son who redeemed me. Glory be to the holy Ghost who sanctified me. Blessed be the holy and undivided Trinity, now and for ever. In the name of my crucified Saviour Jesus Christ who has shed His most precious blood for me I arise

to begin another day. May He bless, preserve and govern me and bring me to everlasting life. Amen.

O Dearest Father, most merciful God! Thou hast given me another day with renewed opportunity to work out my salvation by faithfully complying with Thy holy will, I adore Thee and love Thee with all my heart, and I thank Thee most sincerely for all thy benefits, especially for having preserved me during the night.

O my God, I offer Thee all my thoughts, words, actions and sufferings of this day in union with the sufferings of

thy divine Son, our Lord and Saviour Jesus Christ which He endured upon the Cross on Calvary. My Jesus, keep my soul to-day free and stainless from sin.

Holy Mother Mary, I place myself under thy powerful protection and ask the help of thy intercession. Immaculate Virgin, beautiful morning Star! illumine with the light of thy spotless and sinless life my path to-day that in humble submission I may cheerfully comply with God's will in all things.

"O Holy Angel! My guardian dear, to whom God's love commits me here, ever this

day be at my side, to light and guard, to rule and guide." Amen.

(Here say the *Our Father, Hail Mary, Apostles Creed* and the *Angelus* on page 8, 9, 15.)

May the divine assistance always remain with us, and may all the suffering souls of the faithful departed through the mercy of God rest in peace. Amen.

Evening Prayer.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O ALMIGHTY and Eternal God! Prostrate before Thy holy and awful Majesty, I adore Thee with all possible reverence. I believe and hold for certain all Thou hast revealed to Thy holy Church. I hope in Thy infinite goodness and mercy, and I love Thee with all my heart.

O Great and Almighty God! I kneel before Thee to thank Thee with my whole heart for all the favors which Thou hast bestowed upon me this day: for my food and drink, my health and all my powers of body and soul. I thank Thee for all Thy holy lights and inspirations, for Thy care and protection, and for all those other mercies which I do not think of now, or which I do not know how to value as I ought. I thank Thee for them all, O heavenly Father, through Jesus Christ Thy Son, our Lord.

Prayer before Examination of Conscience.

O ALL-WISE and All-seeing God! Thou who dost always look upon my actions, and count all my steps, from whom no thought is hidden, enlighten my understanding that I may clearly see what evil I have done this day and what good I have left undone; move my heart that I may sincerely repent of all evil actions and that hereafter I may dread nothing much as ever to commit them again.

Here pause a little to ascertain what sins you may have committed against God, your neighbor, and yourself.

Against God: Omission or negligence in the performance of your exercises of piety, wilful distractions in prayer, want of intention, want of confidence and resignation, murmuring, cursing, swearing, etc.

Against your neighbor: Rash judgments, contempt, hatred, jealousy, desire of revenge, quarrels, calumny, detraction; injury done him in his person, goods or reputation; bad example; want of respect, charity and fidelity.

Against yourself: Vanity, lies, fear of the world, and thoughts, desires or language against purity; intemperance, anger, impatience, indolence in discharging the duties of your state.

Act of Contrition.

O ETERNAL God! against whom I have sinned, I

wish from my heart that I had never offended Thee; but as I have been so unhappy, grant me now grace, never more to offend Thee, Thou willest not the death of a sinner, but rather that he be converted and live. Convert me then, and I shall be converted. Have mercy on me according to Thy great mercy, and according to the multitude of Thy tender mercies blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of Thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon

Thee, through Jesus Christ, our Lord, Amen.

The Prayer of St. Bernard.

(MEMORARE.)

REMEMBER, O most pious Virgin Mary! that no one ever had recourse to thy protection, implored thy help or sought thy mediation without obtaining relief. Confiding, then, in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate Thee. O Mother of the Eternal Word! to adopt me as Thy child, and to take upon thyself the care of my salvation. O let it not be said, my dearest Mother!

that I have perished where no one ever found but mercy, grace and salvation. Amen.

Indulgence, 300 days, once a day. Plenary Indulgence once a month, on the usual conditions.

Prayer for the Dead.

O God, Creator and Redeemer of all Thy faithful, give to the souls of Thy servants departed full remission of all their offences, that, through the help of pious supplications, they may obtain the pardon of which they have always been desirous, who livest and reignest world without end. Amen.

℣. Grant them eternal rest, O Lord.

℟. And let perpetual light shine unto them.

℣. May they rest in peace.

℟. Amen.

Prayers at Mass.

(Short Method.)

The ends for which the Most Holy Sacrifice of the Mass is offered up, are: 1st To praise and to adore the infinite Majesty of God; 2nd To satisfy His Divine justice for all our sins; 3d To thank Him for all benefits received; and 4th To expose our wants to Him, the Author and Source of all graces.

Dividing the Mass into four parts, say in the first part, which includes the beginning of Mass to the end of the Gospel:

O my God, I adore Thee, and acknowledge Thee as my Lord and Master. I protest that whatever I have, whatever I am, is entirely Thine,

and that I have received it from Thee.

But, as Thy sovereign Majesty deserves an honor, and requires an infinite homage which I am utterly incapable of rendering, I offer Thee the humiliations and the homage which Jesus renders Thee on this altar.

I desire, O my God, to do what Jesus Christ does in this adorable sacrifice; I humble myself, and bow with Him before Thy supreme Majesty. I adore Thee with the same sentiments of humility as my Jesus adores Thee. I embrace with all my heart the submis-

sion with which He has infinitely honored Thee for me.

In the second part, which begins with the end of the Gospel and continues to the Elevation, humbly say:

BEHOLD, O God, in me a traitor, who has so often been in revolt against Thee. Penetrated with the deepest grief, I detest all my sins, and in satisfaction for them I present to Thee the adorable victim who is offered upon this altar. I offer Thee all the merits of Jesus Christ, His blood and His passion. And since on this altar He becomes my mediator and my advocate, and with the voice of His precious blood implores mercy

for me. I unite my voice to that of His adorable blood, and crave pardon for all the enormous sins which I have committed. The blood of Jesus appeals for Thy mercy; and my heart, penetrated with grief, implores it likewise.

O God of my heart, if my tears do not move Thee to compassion for me, let the sighs of Thy beloved Son move Thee. Yes, my God, I hope that by the virtue of His precious blood, Thou wilt pardon all my iniquities, which I wish to continue to bewail until the hour of my death.

In the third part of the Mass, from the Elevation to the Communion, with tender feeling say:

God of my heart! behold me at Thy feet overwhelmed with the immense weight of the benefits, general and particular, which, with such kindness Thou hast bestowed upon me. I confess that in my regard Thy mercies are infinite, but still I am ready to make a full return for them. In gratitude, and in requital for all I owe Thee, I present to Thee, by the hands of the priest, this Divine blood; this precious body; this victim immaculate. This offering is sufficient to compensate for all the gifts Thou hast bestowed upon me, because its worth and its value are infinite.

O all ye angels and saints of paradise, help me to thank my God, and offer to Him, in thanksgiving for all the benefits which He has bestowed, not only this Mass, but all the Masses which are being celebrated this day on earth, so that, by their means, I may perfectly compensate His kindness for all the graces which He has given me,—for those which at every moment He confess, and for those which He will vouchsafe to give me.

In the fourth part of the Mass, from the Communion to the end, say to Him with profound humility:

O God of my soul, I acknowledge myself unworthy of

Thy favors. I confess my unworthiness with all sincerity; considering the multitude and enormity of my sins, I do not deserve to be heard by Thee; but wilt Thou reject the prayer which Thy adorable Son makes to Thee for me on this altar, where He offers His life and blood for me? O God of my heart! accept the prayer of Jesus which He pours forth to Thy adorable Majesty for me, and, for His sake, grant me all those graces which Thou knowest to be necessary for my salvation. And now, more than ever, do I dare to implore of Thee a general forgiveness of all my sins, and the grace of

final perseverance. Through the merits of Jesus Christ, I beg of Thee all the virtues necessary for me, and all the efficacious assistance which I need, in order to become a saint and to work out my salvation.

I also ask of Thee, the conversion of all infidels and sinners, the liberation of the souls from purgatory, and the eternal salvation of all the souls redeemed with the blood of Jesus Christ.

Prayers After Mass.

His Holiness Pius X, following the example of Leo XIII, has commanded that in all the churches of the Catholic world,

the following prayers, enriched with 300 days' Indulgence, be recited kneeling, at the end of every Low Mass:

Hail Mary etc. 3 times.

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope: to Thee we cry, poor banished sons of Eve; to Thee we send our sighs, weeping and mourning in this valley of tears. Turn, then, most gracious advocate, Thine eyes of mercy toward us, and after this our exile, show us the blessed fruit of Thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Pray for us. O holy Mother of God.

That we may be made worthy of the promises of Christ.

PRAYERS.

O God, our refuge and strength, hear the pious prayers of Thy Church, and grant that through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph, of the holy Apostes Peter and Paul, and of all the Saints, we may efficaciously obtain what we humbly pray for in present necessities. Through Jesus Christ our Lord.

R. Amen.

St. Michael, the Archangel, defend us in battle; be our protection against the malice and snares of the devil. We humbly beseech God to command him: and do thou, O Prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

His Holiness Pope Leo XIII. grants to all who recite these prayers, as aforesaid, 300 days indulgence.

His Holiness Pope Pius X. recommends and many Bishops prescribe to add three times the following invocation.

Most Sacred Heart of Jesus, have mercy on us.

Indulgence of 7 years & 7 quarantines applicable to the souls in Purgatory.

II. At the Beginning.

O ALMIGHTY Lord of heaven and earth! behold I, a sinner, presume to appear before

Thee this day, to offer up to Thee by the hands of this Thy servant, and by those of our High-priest, Jesus Christ, Thy Son, the sacrifice of His body and blood; in union with that sacrifice which He offered Thee on the cross: to Thy honor, praise, adoration and glory: in remembrance of His death and passion: in thanksgiving for all Thy blessings, especially for those bestowed upon me, the most unworthy: to obtain the pardon and remission of all my sins, and of those of the living and dead, for whom I ought to pray. And lastly, for obtaining all graces and blessings for my-

self and for Thy whole Church. O, be Thou pleased to bestow upon me Thy grace, that I may so commemorate the death and passion of Thy Son, as to partake most plentifully of the fruits. Through the same Jesus Christ, our Lord. Amen.

At the Confiteor.

I CONFESS before Thee, O Lord God Almighty! all the iniquities of my life. I acknowledge, that I justly deserve Thy anger and indignation, because I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault; but yet, with my

whole heart, and with all my soul, I turn to Thee, O God! who art mild and very merciful, and I purpose by Thy grace, to walk daily with more care and fidelity in the way of Thy commandments: Remember, O Lord, remember Thy testament or covenant, which Thou hast made with us, and confirmed with the blood and death of Thy Son. "Be merciful to my iniquities, and remember not my sins any more."

After the Confiteor.

DELIVER us, O Lord, from all iniquities, that at the end of our lives we may be received

into the kingdom of heaven. (Say this 3 times.) Have mercy on Thy people, O Christ, whom Thou hast redeemed with Thy precious blood. Lord! have mercy on us; Christ! have mercy on us; Lord! have mercy on us.

At the Gloria.

GLORY be to God on high, and on earth peace to men of goodwill. We praise Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord, God! heavenly King! God, the Father Almighty! Lord Jesus Christ, the only begotten Son! Lord God, Lamb

of God! Son of the Father! O Thou, who takest away the sins of the world! hear our prayers: O Thou, who sittest at the right hand of the Father! have mercy on us: for Thou alone art holy, Thou alone art Lord, Thou alone most high. O Jesus Christ! with the Holy Ghost, in the glory of God the Father, Amen.

At the Collect.

ALMIGHTY and everlasting God! vouchsafe, I beseech Thee, to look upon this congregation, and mercifully accept the prayers of Thy Church, ad-

dressed to Thee for us by the ministry of Thy priest. Grant us, O Omnipotent God! remission of our sins, and all things necessary for the relief and support of our souls and bodies in Thy service; convert all heretics; destroy all wicked counsels; increase true religion; and plant in our hearts the grace of unfeigned charity, sincere devotion, patience in trouble, joy in hope, and whatever else may conduce to Thy glory, and our salvation; through Jesus Christ, our Lord. Amen.

At the Epistle.

O God! who by Thy death hast fully accomplished that which the law foretold, and in a wonderful Sacrament hast left us a perpetual memorial of Thy passion, and of our deliverance: grant us, we beseech Thee, so to reverence the holy mysteries of Thy blessed body and blood, that our souls may continually perceive in themselves the fruit of Thy redemption. Who livest and reignest with the Father and the Holy Ghost, for ever and ever. Amen.

After the Epistle.

O GLORIOUS Trinity! by Thee we are created: by Thee we are sanctified! O adorable unity: defend, save, and protect all Thy people. O Almighty God! we adore Thee, O God the Father! we praise Thee, O God the Son! we bless Thee, O God the Holy Ghost! to whom three persons and one God, be all honor and glory for ever. Amen.

At the Tract.

O LORD! deal not with us according to our sins, nor reward us according to our iniquities. Lord, remember not

our former offences, but let Thy mercy speedily come unto our succour. Help us, O God our Saviour, and for the glory of Thy name, deliver us. O Lord, be merciful to us for Thy name's sake. Amen.

At the Gospel.

O Lord Jesus Christ! who camest from heaven to instruct us in all truth, and continuest daily to teach us by Thy holy Gospel and the preachers of Thy word; grant us Thy grace, that we may be wanting in no care necessary for our being instructed in Thy saving truths. Let us be

as solicitous for our souls' concern, as we are for those of our bodies, and that while we attend to the affairs of this world, we may not through stupidity or neglect, let our souls perish everlastingly. Let the rule of Thy Gospel be the direction of our lives, that we may not only know Thy will, but likewise do it: that we may observe Thy commandments, and resisting the evil inclinations of corrupt nature, only follow Thee, who art the way, the truth and the life; for thus only can we be truly Thy disciples; and thus only, O Jesus, canst Thou be our Master. Amen.

At the Nicene Creed.

I BELIEVE in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, and born of the Father before all ages: God of God, Light of light, true God of true God: begotten, not made, consubstantial to the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us

under Pontius Pilate, suffered and was buried, and the third day He rose again, according to the Scriptures. And He ascended into heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified: who spoke by the Prophets. And One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins, and

I look for the resurrection of the dead, and the life of the world to come. Amen.

At the Offertory.

O Lord God, Almighty Father! who through Jesus Christ Thy only Son, hast instituted a new and admirable oblation which the Church offers unto Thee, O God, the Creator of all things, under a hidden mystery, in which the first fruits of Thy gifts, bread and wine, mingled with water, immediately to be consecrated into the flesh and blood of Thy beloved Son; that by the same oblation we

may present to Thee, Him who is the living bread descending from heaven, and giving life to the world, vouchsafe, most gracious God! mercifully to accept this oblation, which the Catholic Church offers to Thee by the priest, for all Thy people, whom Thou hast purchased with the precious blood of Thy dearly beloved Son, our Lord Jesus Christ. Amen.

At the "Orate Fratres."

OUR Lord send Thee help from heaven, and protect Thee! our Lord be mindful of this Thy sacrifice, and re-

ceive it from Thy hands, to the praise and glory of His name, and to the benefit and comfort of our souls, and the souls of all the faithful, living and dead.

O Lord! who justifies the wicked, and givest life to the dead, quicken and raise me. O Lord! give compunction to my heart and tears to my eyes, that I may ever bewail the wickedness of my sinful life with humility, and a firm purpose of amendment.

Let my prayer be admitted into Thy presence, O God! If Thou be angry with me, to whose assistance shall I have recourse? Or whose assis-

tance will avail me? Remember, O Lord! that Thou calledst the woman of Canaan and the publican to repentance, and didst receive Peter after his tears; receive also my prayers, O God! my Saviour, who liveth and reigneth for ever. Amen.

The Preface.

It is meet and just, right and necessary, that we always, and in all places, give thanks to Thee, O holy Lord, Almighty Father, eternal God, through Christ our Lord! by whom the angels praise Thy majesty; the dominations adore it; the powers tremble

before it; the heavens and the heavenly hosts, and the blessed seraphim, with one common joy celebrate it: amongst whose worthy hymns, we beseech Thee, to command our voices also to be admitted, saying with humble confession: Holy! Holy! Holy! Lord God of Sabaoth! the heavens and the earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest. Amen.

The Canon.

O Jesus, our High-priest, and the bishop of our souls! who hast offered Thyself to

God the Father on the altar of the cross, a pure and immaculate host, for us wretched sinners, and has kept us Thy true flesh and blood in this adorable mystery, effected by Thy divine Omnipotence, and commanded to be offered in remembrance of our redemption: by the same Almighty power, I beseech Thee, grant, that I may worthily remember Thy blessed passion, and entirely resign myself unto Thee, my Lord and my Redeemer; grant, that I may be present at this heavenly sacrifice with due reverence, purity of heart, and spiritual gladness: let my mind taste the sweetness of

Thy blessed presence, and behold, with joy, the saints and angels, who surround and adore Thee. Amen.

Intercede for me, O Blessed Virgin Mary, that my prayers may prove effectual with Thy Son, our Lord Jesus. Pray for me, O ye Apostles, martyrs, confessors and virgins, with all the saints of heaven. The prayers of such, O Lord: Thou despisest not: inspire them, therefore, to pray for me: who livest and reignest one God for ever. Amen.

Offer yourself to God.

O MOST merciful Father of our Lord Jesus Christ! in

remembrance of his incarnation, sorrows, tears, wounds and precious drops of blood: of His death and passion: and in satisfaction for the redemption of the world, I humbly offer Thee this holy sacrifice and in union therewith, and with that all-saving oblation which He made on the cross, I offer myself, with all that I am, or have, to Thy praise and glory, beseeching Thee to give to the living, grace: to the deceased, peace and rest: and to all, mercy and life everlasting. I commend to Thee, O Lord, my soul and body, all my thoughts, words, and actions most humbly be-

seeching Thee to have mercy on me and all those for whom I am in any manner bound to pray, as N. N., etc.

At the Elevation of the Host.

HAIL, true body, born of the Blessed Virgin Mary, which truly suffered and was offered on the cross for mankind; whose side being pierced with a spear, yielded water and blood. O sweet, O good Jesus, Son of the eternal God, and Son of the Blessed Virgin, have mercy on me, and vouchsafe that I may worthily receive Thee at the hour of my death.

I ADORE and worship Thee, O Christ! with all praise and benediction, because by Thy bitter death and passion Thou hast redeemed my soul from endless misery. Have mercy on me, dear Jesus.

At the Elevation of the Chalice.

HAIL, most precious and sacred blood, flowing from the side of my Lord and Saviour, Jesus Christ, that washed away all our offences: cleanse, sanctify and preserve my soul, I beseech Thee, to everlasting life. Amen.

We thank Thee, O Lord God, merciful Father, for having been pleased to send

Thy only begotten Son, Jesus Christ, to die for us sinners, even the most shameful death of the cross, that He might offer Himself to Thee a most pure, holy, and acceptable sacrifice for our sins. By this Thy exceeding great love for us, and by these most bitter torments of Thy Son our Saviour, we humbly beseech Thee, continually to impart to us the fruits of our redemption: that we may daily die to the world: be crucified to the desires of the flesh: and live to Thee alone during our whole life: that in the end we may rejoice everlastingly in Thy kingdom, where with Thy

eternal Son and the Holy Ghost, Thou livest and reignest one God, for ever and ever. Amen.

Adoration in the Presence of the Blessed Sacrament.

I ADORE Thee, O Saviour of my soul! Redeemer of mankind: hail, true sacrifice offered for the sins of the world! O most precious treasure! source of all delight, and repose of pure and clean hearts! O angelical food, O celestial bread! O eternal Word of the Father, who for us wast made flesh, and yet remainedst God in one and the same person.

I believe most undoubtedly, that by the virtue of holy consecration, Thou, O Lord, true God and true man, art really present after a miraculous manner, on the altar. Thou art the assured hope and only salvation of sinners: Thou art the sovereign restorative of those that languish, and the inexhaustible treasure of poor, distressed pilgrims.

Hallowed be Thy name, most sweet Saviour Jesus Christ; may all Thy creatures sound forth praises and thanksgiving to Thee; for the love wherewith Thou regardest our welfare, by descending from heaven, and offering up

Thy pure and innocent body on the cross for our redemption.

Hallowed be Thy name, most blessed Jesus; that after Thy resurrection and ascension didst vouchsafe to leave us, in this most venerable sacrament, the very same body, become glorious and immortal, as a memorial of Thy departure, and a pledge of the infinite love which Thou bearest us.

O Lamb of God, that takest away the sins of the world, have mercy on us, and grant us Thy peace! nourish our souls with this spiritual and heavenly food: strengthen us

continually with Thy grace, that neither in life nor in death, we may depart from Thee, nor be deprived at any time of Thy celestial benedictions: who livest and reignest with God the Father and the Holy Ghost, for all eternity. Amen.

A Prayer for the Faithful Departed.

WE humbly beseech Thee, O! merciful Father! for the souls of the faithful who are departed this life, that this holy sacrifice be their eternal salvation, perpetual rest, and everlasting bliss. O my Lord Jesus! let this wonderful and excellent mystery of piety and bounty, be to them this day,

full of perfect joy. Grant, that we may be filled with Thee, the living and true bread, who descendedest from heaven, and gavest life to the world: with Thee, the Immaculate Lamb, that takest away the sins of the world: make them drink of the fountain that springs into eternal life, that so, being refreshed and comforted, they may rejoice in Thy holy praise and glory, world without end. Amen.

After the "Pater Noster."

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed

and glorious Virgin Mary, Mother of God, of Thy blessed apostles, Peter and Paul, and Andrew, and of all the saints, mercifully grant peace in our days; that through Thy grace, we may be delivered from sin, and preserved from all disturbance.

At the Agnus Dei.

O Lamb of God, that takest away the sins of the world, have mercy on us! O Lamb of God, that takest away the sins of the world, have mercy on us! O Lamb of God, that takest away the sins of the world grant us peace!

The Communion.

O SACRED banquet, in which Christ is received, the memory of His passion is renewed: the soul is filled with grace: and a pledge of future glory is given us!

Sweet Jesus! grant we may so reverence the sacred mysteries of Thy body and blood, as to perceive in ourselves the fruits of Thy redemption. Amen.

A Spiritual Communion.

O MY good God and sweet Saviour Jesus! who art come for my sake and givest Thyself for my daily food: my

own unworthiness forbids me, O Lord, to receive Thee sacramentally: yet, since without Thee, who art the true food of my soul, I cannot live, I humbly beseech Thee, to refresh me spiritually, and make me partaker of that grace, which they are sensible of who devoutly receive Thee.

O good Jesus! despise me not, but vouchsafe to visit Thy servant, and, by Thy grace, to work and perfect all the affections and virtues of Thy holy sacraments in me, to Thy honor, my God, and the eternal salvation of my soul. Amen.

O most gracious God and Father of mercies, grant, I

beseech Thee, that this adorable sacrifice of the blessed body and blood of Thy Son, our Lord Jesus Christ, which here, and everywhere throughout Thy Holy Church, is offered as a continual thanksgiving for, and a daily remembrance of His blessed death; may obtain for us, at Thy hands, mercy and the remission of all our sins. Amen.

O Lord, have mercy on us, and defend Thy servant Pius X., our Sovereign Pontiff, this our country, those here present, and all Christian people, from all adversity; grant peace in our time, and preserve Thy Church from

all wickedness; through our Lord Jesus Christ, Thy Son, who liveth and reigneth one God, with Thee and the Holy Ghost, for evermore. Amen.

The Blessing.

THE grace of our Lord Jesus Christ, the virtue of His sacred passion, the intercession of all His saints and the elect of God, be with me and defend me now, and at the hour of my death. Amen.

A PRAYER TO OUR DIVINE REDEEMER.

MOST merciful Saviour Jesus! I, a wretched sinner, acknowledge myself infinitely

bound to Thy divine majesty for the innumerable blessings Thou hast so liberally bestowed on me and all mankind; but especially, for that inestimable benefit, my redemption, purchased by Thy most cruel death and passion: grant me grace to love and praise Thee, and always with equal cheerfulness to do what Thou commandest, and to suffer what Thou permittest. Amen.

Hail, Lord Jesus Christ! Son of the living God, and Author of life! our mediator and advocate! Blessed be Thy holy name! and blessed be that charity wherewith Thou didst redeem the world.

Prayers for Confession.

Prayer before the Examination of Conscience.

SPIRIT of light and of truth, sounding the depths of consciences and penetrating the inmost recesses of the soul, enlighten me with Thy divine help, that I may be able to discern the number and the loathsome hideousness of my sins; show me the evil which I have committed, and the good I have left undone; display to me also, in the clearest man-

ner, what I shall see when summoned before Thy tribunal of supreme, unerring justice.

O dearest Saviour, who didst experience an unspeakable sorrow at the view of my ingratitude, and didst implore my pardon with tears and sighs, allow me to accompany Thee to the garden of Olives; fill my soul with the sentiments which rendered Thee "sad even unto death." Holy Virgin, secure refuge of sinners, my guardian angel, and my holy patron, intercede for me with the Holy Ghost, so that I may know whatever there exists in my soul that is offensive to the heart of my God.

Examination of Conscience.

Have you made a sacrilegious confession or communion by concealing some mortal sin in confession, or for want of contrition or firm purpose of amendment? Have you received any other sacrament, as Confirmation or Matrimony, in mortal sin? Have you performed the penance of the last confession? Have you complied with your Easter duty? Have you fasted and abstained on the days enjoined? Have you neglected to assist at Mass on Sundays and Holy days, or performed servile work on such days? Have you contributed to the support of the Church in proportion to your means? Have you, by word or deed, denied our religion or gone to places of false worship, to sectarian churches and meetings? Have you doubted any article of Faith, or read infidel books

or kept wicked company? Have you consulted Spiritualists and the like?

Are you a member of a forbidden, secret society? Have you broken vows, pledges or promises? Have you cursed, sworn and blasphemed?

Have you been wanting in your duty of obedience, due respect and assistance towards your parents or superiors? Have you stolen from your parents or squandered their substance? Parents must ask themselves whether they failed to support their family, watch over their children, correct their faults, send them to catholic schools and remove them from the occasions of sin, such as: bad books, wicked corruption, etc.

Have you been guilty of anger or violent passion, desired any one's death through hatred or malice, taken revenge; provoked, challenged or struck others? Married persons ask themselves whether they have always

been true to their marriage vows, or abused the rights and sanctity of marriage, or counselled, aided and assisted others in its abuse? Have you given scandal by lewd or irreligious discourse, by drunkenness or swearing, by immodesty of dress or behavior?

Have you been guilty of any acts of impurity, of filthy talking, or reading immodest books, of indecency of dress, of looking at unchaste objects, of taking undue and improper familiarities with persons of the other sex?

Have you been guilty of stealing, cheating, gambling? neglecting to pay debts, wasting or injuring your neighbours goods, receiving stolen property and failing to make restitution? neglected your work or business to which you were hired?

Have you been guilty of lies, of backbiting, slander, calumny and hypocrisy, of rash judgment, revealing

secrets and injuring another's good name and reputation?

Have you taken pleasure in unchaste thoughts or imaginations, entertained impure desires or feelings?

Have you desired your neighbor's goods, his loss or misfortune? (With above questions ask yourself *how often* you have been guilty of the respective sin.)

Act of Contrition.

O MY God, suffer Thy merciful heart to be moved by my true repentance. O! would that the sincerity of my regret could equal the extent of my faults! Supply sorrow for me, O agonizing heart of Jesus; distill into my sin-sick heart one drop of that bitterness

which drenched Thy soul in the Garden of Olives.

Pardon, O my God, all the evil that I have committed, or caused others to commit. Pardon me all the good that I have omitted or performed badly; pardon for all the sins that I know, or that my self-love hides from me. I detest them, and I desire to repair them at the price of all that I hold most dear.

Resolution.

Now O my God, I desire to immolate to Thee all that I value most, rather than displease Thee. Alas! because Thou art good, I have abused

Thy benefits in order to offend Thee; but I now firmly resolve to avoid sin, to shun its occasions, and labor efficiaously in eradicating my faults. (*Here specify the faults of which you are most frequently guilty*).

Yes, my God, I will endure death rather than infringe my resolution of serving Thee with inviolable fidelity. My passions will rise, and it will cost me to repress them; but with the help of grace I will faithfully accomplish the promise I deposit at Thy sacred feet. Henceforth no more thoughts, words or deeds contrary to charity or modesty;

no more impatience or anger, no more irreverance in the holy place, languor in Thy service, or omissions in my duties; no more attachment to my own thoughts, or to my own will. I will rather die, O my God, than displease Thee.

Prayer to obtain grace for overcoming a false shame.

DIVINE Jesus, who didst deign to pass for a sinner, and suffer as though Thou hadst been guilty, deliver me from that shame that sometimes hinders the penitent from confessing all his sins. I am aware, O my God, that it is Thyself I address in the person of the

priest; how should I dare omit acknowledging what Thou knowest, since Thou knowest the secrets of hearts, and nothing that passes in mine can be hidden from Thee? O my God, prevent me from making a sacrilegious confession, grant me simplicity and sincerity so that I may disclose to my confessor all the wounds of my soul, making him acquainted with their number, their quality and their aggravating circumstances, without disguise or diminution, and by thus bringing to the reception of the sacrament of penance the necessary dispositions I may merit to re-

ceive the pardon of all my sins.

Prayer after Confession.

O MY soul! render thanks to God, and confess His wonderful benefits. A moment since, and thou wert criminal, but now thou art absolved through the merits of Christ's precious blood. Instead of fearful torments which Thou didst merit, the God of mercy deigns to be content with a trifling satisfaction, to pardon all and to forget all.

O my God, what thou hast just done in my favor inspires me with a lively horror of sin, and excites me to re-

new my resolution of never again offending Thee. Augment in my soul the desire I experience of changing my life, fortify my good resolutions, especially that of avoiding the occcasions of my predominant fault; and grant that I may have such magnanimity in vanquishing myself that I may become Thy beloved child on earth, and reign for ever with Thee in heaven.

Devotions for Communion

Prayers Before Communion.

Act of Faith.

My Lord Jesus Christ, I believe, with a firm and lively faith, that Thou art true God and true Man, the only begotten of the Father, the second Person of the Blessed Trinity, the Word incarnate by the operation of the Holy Ghost in the womb of the Blessed Virgin, whose true

and only Son Thou art, I believe with a firm and lively faith, that Thou, true God and true Man, art really present under these appearances in the blessed Sacrament of the Altar. I believe that *there* is Thy Body and Blood, Thy Soul and Divinity; and that *there* Thou communicatest Thyself to us, makest us partakers of the fruit of Thy passion, and gavest us a pledge of eternal life. Although my senses tell me the contrary, I submit them entirely to the obedience of faith. "Thou art really a hidden God, the Saviour." (Is. 45:15). "I believe, Lord! help Thou my unbelief."

Act of Hope.

O DIVINE Redeemer! Thou comest as my guest, to abide in the utmost recesses of my soul. What may I not expect of Thy excessive goodness and unbounded liberality? I present myself before Thee with all the confidence Thy tenderness inspires. I come on Thy gracious invitation, and confidently hope that Thou wilt enlighten, comfort and strengthen me, for art Thou not, O divine Lord! the master of my heart? And when shall that heart be more absolutely under the influence of Thy grace, than when Thou

wilt have taken possession of it by Thy Sacramental presence?

Act of Love.

O DIVINE Jesus! the God of my heart and the life of my soul! As the hart pants after the fountain of water, so does my soul pant after Thee, the fountain of my life, and the ocean of all good. O come, divine Jesus! my soul longs after Thee. Come, take possession of my heart; I offer it to Thee. I love Thee with my whole heart and soul; at least I desire to love Thee sovereignly and unreservedly. Nothing less than infinite love

could induce Thee to visit Thy unworthy creature; teach me to make a suitable return of love, and to revere Thee faithfully during the remainder of my days.

An Act of Humility.

BUT, O God of Glory and Majesty! who am I, that Thou should'st deign ever to look on my unworthiness? Therefore am I honored with this unspeakable favor, that my Lord and my God should come to visit me? How shall I, a sinner, venture to approach the God of all sanctity? O Lord, the consideration of Thy exalted greatness and

my profound misery penetrates me with awe and confusion. I have no words to express the sentiments of my heart. With the utmost sincerity I can only declare the extent of my unworthiness, and admire that infinite goodness which induces Thee to come to me, O compassionate Lord! Thou knowest all my wants, and art desirous of relieving them; for this purpose Thou hast expressly invited me to approach Thy altar and to become a guest at Thy sacred table. Behold! I come on Thy invitation; I present myself before Thee with all my necessities and miseries, acknow-

ledging that I am but dust and ashes, and infinitely unworthy that Thou shouldst enter my heart. What is man, O Lord! that Thou art mindful of him, or the Son of man, that Thou shouldst visit him? (Ps. VIII.5.)

An Act of Desire.

COME, O amiable Jesus! come and delay no longer. Hasten the moment which my heart desires. Come to purify, sanctify and to inflame my soul. When shall I have the happiness to be truly Thine? When shall I live only for Thee? Come, and work this miracle of mercy, in giving Thyself wholly and substan-

tially to Thy unworthy creature. From this moment disengage my heart from the slavery of its passions and vices; adorn it with Thy virtues, and extinguish in it every other desire than that of loving and pleasing Thy divine Majesty. Let others sigh after the false enjoyments of this life; for my part, nothing, without Thee, in heaven or on earth, shall ever content the desires, which Thou Thyself hast excited; for, what have I on earth, and besides Thee, what do I desire in heaven? Let me see Thee, let me love Thee, seek only Thee, O God of my

heart, my consolation, my life my happiness, may all.

O Mary, Mother of God! Prepare my soul to be a worthy dwelling place for Thy divine Son. Supply, by the ardor of thy love, all deficiencies in preparation on my part. Implore for me true contrition for my sins, profound humility, and perfect charity, that I may worthily receive Him.

My Angel Guardian, who will stand beside me to see me this morning receive the Bread of Angels, aid me to receive it with the greatest humility and purity of which I am capable, and you, my patron Saints, obtain for me by your

prayers a lively faith, a firm hope, an ardent love for Jesus in the Blessed Sacrament.

Prayers After Communion.

Having received Communion, we should not, at once, refer to our prayerbook, but spend the precious moments immediately after Communion in close communication with Jesus, opening to Him our whole heart, with all its infirmities, desires, and wants.

BEHOLD, my desires are satisfied; my hunger is satiated; my God has come to visit me; Jesus has entered into me; I am no longer my own, but now I belong to Jesus. Oh infinite goodness of God, to enter the heart of one so vile

and unworthy as myself! My soul, of what thinkest thou? Lo, thou art sanctified by Jesus, and transformed into Jesus. Thou and He are one. O, true and wonderful union! My soul, art Thou yet silent? Dost thou not speak with Thy God, whom thou hast within thee? Oh, unite all the affections of thy spirit, hide thyself in the Sacred Heart of thy Jesus, adore Him and say: Thou art welcome, O dear Lord! Oh, how have I longed for this hour! But, alas, my sins have often caused Thee to renew Thy passion and death. Lord, what dost Thou find in me but earthly love? O God, art

Thou come to dwell with me? I could say to Thee with St. Peter, Depart from this sinful soul, for she is not worthy to contain God. "Depart from me, for I am a sinful man, O Lord!" Go take up Thine abode in some purer and more fervent soul than mine. But no, my Well-beloved, depart not from me: for if Thou goest away, I am lost O my God, my hope, I will not leave Thee, I unite Thee to my heart, and will live and die with Thee. O Mary, O ye holy Angels, ye Saints, ye souls that love God, lend me your affections, that I may thus be-

come a worthy companion of my Jesus.

Prayer of St. Thomas Aquinas.

I thank Thee, Holy Lord, Father Almighty, Everlasting God, because Thou hast vouchsafed to satisfy me, a sinner, Thy unworthy servant, for no merit of my own, but only by the condescension of thy mercy, with the precious Body and Blood of Thy Son, our Lord Jesus Christ. I entreat Thee, that this holy Communion may be to me, not guilt for punishment, but saving intercession for pardon. may it be obedience, the strong defense against the snares of

all my enemies, visible as well as invisible; the perfect quieting of all my impulses, both in mind and body; my firm adhesion to Thee, my one and true God; the happy consumation of my end. And I pray Thee, that Thou wouldst vouchsafe to bring me, a sinner, to that unspeakable feast, where Thou, with Thy Son and the Holy Ghost, art to Thy Saints true light, full contentment, everlasting joy, consummate pleasure, and perfect happiness, through the same Christ our Lord. Amen.

Prayer of St. Bonaventure.

TRANSFIX, most dear Lord Jesus, the marrow and heart

of my soul with the most sweet and wholesome wound of Thy love, with most holy charity that is true and serene and apostolic, that my soul may ever swoon and melt with the sole love and desire of Thee; let it long and faint for Thy courts; let it wish to be dissolved and be with Thee. Give my soul to hunger for Thee, — the bread of angels, the refreshment of holy souls, our daily supper, substantial bread, which has all that is sweet in taste, and all that is delicious in sweetness. Let my heart ever hunger for Thee and consume Thee, on whom the angels desire to look, and let

my inmost soul be filled with Thy sweetness. Let it ever thirst for Thee—the fountain of life, the fountain of wisdom and knowledge, the fountain of everlasting life, the torrent of pleasure, the plenty of the house of God. Let it ever sue for Thee, seek Thee, find Thee, tend to Thee, arrive at Thee, mediate on Thee, talk of Thee, and do every work to the praise and glory of Thy name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even to the end; and be Thou alone always my hope, my whole confidence, my treasure, my delight, my

pleasure, my joy, my rest and tranquility, my peace, my sweetness, my order, my relish, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, and my treasure, in which my soul and my heart may ever be fixed and firm and immovably rooted. Amen.

Prayer to the Blessed Virgin.

O MOST serene Virgin Mary, Mother of our Lord Jesus Christ, who didst merit to bear in thy sacred womb the Creator of all creatures, that most holy Body and Blood which I have now received, vouchsafe to intercede for me with

Thy Son, that by thy most holy and powerful intercession He may deign to pardon me what I may have committed through ignorance or irreverance in this most unspeakable Sacrament. Amen.

Anima Christi.

BEFORE I withdraw hence, O Jesus! I commend myself to Thy Sacred Heart, to the five wounds of Thy glorious body, and exclaim with all the animation of my soul:
Soul of Christ, sanctify me,
Body of Christ, save me,
Blood of Christ, inebriate me,
Water out of the side of Christ, wash me,

Against the wicked enemy
defend me,
In the hour of death call me,
And let me then come to Thee,
In order that I may praise
Thee,
With Thy saints for all
eternity.
Amen. (300 days Ind.)

Devotion of the Forty Hours.

Prayer before each visit to the Blessed Sacrament.

(St. Alphonsus.)

My Lord Jesus Christ, who for the love Thou bearest to men, dost remain day and night in this Sacrament, full of compassion and of love, awaiting, calling, and welcoming all who choose to visit Thee; I believe that Thou art present in the Sacrament of the altar; I adore Thee from

the abyss of my nothingness. I thank Thee for all the graces Thou hast hitherto bestowed upon me, in particular for having given me Thy most holy Mother Mary as my advocate, and for having called me to visit Thee in his church. I now salute Thy most loving Heart, and this for three ends: 1° in thanksgiving for this great gift; 2° to make amends to Thee for all the outrages which Thou hast received in this Sacrament from all Thine enemies: 3° I intend by this visit to adore Thee in all the places on earth, in which Thou art present in this Sacrament, and in which Thou art the least

revered and the most abandoned. My Jesus, I love Thee with my whole heart. I grieve for having so often offended Thy infinite goodness. I purpose by Thy grace nevermore to offend Thee. And now, miserable and unworthy though I be, I consecrate myself to Thee without reserve. I give Thee and renounce my entire will, my affections, my desires, and all that I possess. Henceforth dispose of me and of all that I have, as Thou pleasest. All that I ask of Thee and desire is Thy holy love, final perseverance and the perfect accomplishment of Thy will. I recommend to Thee the souls

in purgatory, but especially those who had the greatest devotion to the Most Blessed Sacrament and to the most Blessed Virgin Mary. I also recommend to Thee all poor sinners. In fine, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart, and I offer them, thus united, to Thy eternal Father and beseech Him, in Thy name, to vouchsafe, for Thy love, to accept and grant them. Amen.

Act of Reparation to the Blessed Sacrament.

(Indulgence of 200 days every time.)

JESUS, my God, my Saviour, with that lowly homage

with which faith inspires me, I worship Thee, true God and true man. With my whole heart I love Thee, who art enclosed in the most august Sacrament of the altar. I now make reparation for all the irreverences, profanations and sacrileges which I myself may have committed I adore Thee, my God, in union with the saints and angels of heaven. I adore Thee, not only for those Catholics who fail to adore and love Thee, but also for all heretics, schismatics, Mohamedans, Jews and idolators. Ah, my Jesus; may all men know, adore, love and praise Thee every

moment in the most holy and most divine Sacrament! Amen.

Visits to Jesus in the Blessed Sacrament.

Ejaculation.

O Sacrament most holy! O Sacrament most holy! O sacrament divine! All praise and all thanksgiving, be every moment Thine!

I. VISIT TO THE BLESSED SACRAMENT.

O my beloved Jesus, O God, Who hast loved men with such exceeding love! what more canst Thou do to make Thyself loved by these un-

grateful men? Oh, if men loved Thee, all the churches would be continually filled with people prostrate on the ground, adoring and thanking Thee, and burning with love for Thee at seeing Thee with the eyes of faith hidden in a tabernacle. But no; men, forgetful of Thee and of Thy love, are ready enough to court a man from whom they hope some miserable advantage, whilst Thou, O my Lord, *Thou remainest there alone and abandoned by all.* Oh, that I could by my devotion make reparation for such ingratitude! I am sorry that I also have hitherto been, like

them, careless and ungrateful. But for the future I will not be so any longer. If at one time I have despised Thee, I now desire nothing but to love Thee. O my Jesus, Thou art my Love and my only Good, "my God and my All!"

II. VISIT.

O Sacrament most holy! etc.

O MY Jesus, from this day forward I also hope to say always to Thee, when I come to visit Thee on Thy altars: "*Behold my Love,* behold all my Love." Yes, my beloved Redeemer, I will love none other but Thee; I desire that Thou shouldst be the only

love of my soul. I seem to die of sorrow when I think that hitherto I have loved creatures and my own pleasures more than Thee, and have turned my back upon Thee, the Sovereign God. But Thou wouldst not have me lost, and therefore hast Thou borne with me with so much patience; and instead of chastising me, Thou hast pierced my heart with so many darts of love, that I could no longer resist Thy kindness, but have given myself up to Thee; I see that Thou wouldst have me to be entirely Thine. But since Thou wouldst have me to be so, do Thou make me so Thy-

self; for it is Thou Who must do it. O love of my Jesus, come and occupy my whole heart, and expel from it all other love but that of God! I love Thee, O Jesus in the Sacrament, I love Thee, my Treasure, my Love, my All.

III. VISIT.

O Sacrament most holy! etc.

O my dear Jesus, what more canst Thou do to make us love Thee? Oh, make us understand what an excess of love Thou hast shown us in reducing Thyself to food, in order to unite Thyself to us poor sinners! Thou, therefore, my dear Redeemer, hast had so

much affection for me that Thou hast not refused to give Thyself again and again entirely for me in the Holy Communion. And yet I have had the courage to drive Thee so many times away from my soul! But Thou canst not despise a humble and contrite heart. Oh, that I could die with grief every time that I remember to have thus despised Thy grace! I repent, O my love, with my whole heart, for having offended Thee. I love Thee, O infinite Goodness! I love Thee, O infinite Love! I desire nothing but to love Thee, and I fear nothing but to live without

Thy love. My beloved Jesus, do not refuse to come for the future into my soul. *Come, Lord,* because I would rather die a thousand times than drive Thee away again, and I will do all I can to please Thee.

IV. VISIT.

O Sacrament most holy! etc.

O my Jesus, this is what I seek of Thee, and what I will always seek for from Thee in the Holy Communion: "*Let us be always united, and never more be separated.*" I know that Thou wilt not separate Thyself from me if I do not first separate myself from

Thee. But this is my fear, lest I should in future separate myself from Thee by sin, as I have done in times past. O my blessed Redeemer, permit it not: "Suffer me not to be separated from Thee." As long as I am alive, I am in danger of this. Oh, through the merits of Thy death, I beseech Thee let me die, rather than repeat this great injury against Thee. I repeat it, and pray Thee to grant me Thy grace always to repeat: "Suffer me not to be separated from Thee; suffer me not to be separated from Thee." O God of my soul, I love Thee; I love Thee, and will love Thee alone.

I protest before heaven and earth that I desire Thee alone, and nothing but Thee. O my Jesus, hear me: I desire Thee alone, and nothing but Thee. O Mary, Mother of mercy, pray for me now; and obtain for me the grace never more to separate myself from Jesus, and to love only Jesus.

Litany of the Most Holy Name of Jesus.

(By Pope Pius IX.)

LORD, have mercy on us,
Christ, have mercy on us.
Lord, have mercy on us,
Jesus, hear us,
Jesus, graciously hear us,
Father of the heavens,
God, Son, Redeemer of the world,
God, Holy Ghost,
Holy Trinity, One God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of the eternal
Jesus, King of glory, [light,

Have mercy on us!

Jesus, sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, amiable,
Jesus, admirable,
Jesus, powerful God;
Jesus, Father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,

Have mercy on us!

Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of the patriarchs,
Jesus, master of the apostles,
Jesus, teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,

Have mercy on us!

Be merciful, *Spare us, O Jesus.*
Be merciful, *Hear us, O Jesus.*

From all evil,
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From a neglect of Thy inspirations,
By the mystery of Thy holy incarnation,
By Thy nativity,
By Thy infancy,
By Thy most divine life,

Deliver us, O Jesus!

By Thy labors,
By Thy agony and passion,
By Thy cross and dereliction,
By Thy langours,
By Thy death and burial,
By Thy resurrection,
By Thy ascension,
By Thy joys,
By Thy glory,
} *Deliver us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus!*
Lamb of God, who takest away the sins of the world, *Hear us, O Jesus!*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus!*
Jesus, hear us, Jesus, graciously hear us.

LET US PRAY:

O Lord Jesus Christ, who hast said: "Ask and you shall receive, seek and you shall

find, knock and it shall be opened unto you," mercifully attend to our supplication, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart, and never desist from Thy praise; who livest and reignest one God, world without end. Amen.

O God, who hast appointed Thy only begotten Son the Saviour of mankind, and hast commanded that He should be called Jesus, mercifully grant that we may enjoy in heaven the happy visions of Him, whose holy name we venerate, upon earth; who with Thee and the Holy Ghost liv-

eth and reigneth one God world without end. Amen.

Act of Reparation for Blasphemy.

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

(Indulgence of one year, every time.)

Devotions to the Most Sacred Heart of Jesus.

Consecration to the Sacred Heart of Jesus, by Leo XIII.

Most sweet Jesus, Redeemer of the human race, look down with favor on us humbly prostrate at the foot of Thy altars. We are and we wish to be Thine; but in order to unite ourselves to Thee by the strongest ties, we consecrate ourselves to-day to Thy most Sacred Heart.

A vast number of men have never known Thee; they have despised Thee and transgressed Thy law. Have pity on us and ours, O sweet Jesus, and keep us all in Thy Sacred Heart.

Be Thou, O Lord, the king not only of the faithful who are near to Thee, but also of the prodigal sons, who have abandoned Thee, and make them come back to the Father's house, so as not to perish in misery and hunger.

Be the King of those whom erroneous doctrines have deceived, or who have strayed away from the Church in a Spirit of heresy; bring them

back to the harbor of truth and unity of faith, so that there may be one fold and one pastor.

Be the King of all who are plunged in the old superstitions of the Gentiles, and draw them from darkness into the brightness, the kingdom of GOD.

O Lord, give to thy Church salvation, tranquility, and liberty; restore peace and order to all nations, and grant that in every place on earth may resound this note of praise: Praise be to the Divine heart of Jesus, which has given us our salvation; to Him be honor and glory for all ages. Amen.

Litany of the Sacred Heart of Jesus.

LORD have mercy on us,
Christ have mercy on us,
Christ hear us,
Christ graciously hear us,
God the Father of Heaven,
God the Son, Redeemer of the World,
God the Holy Ghost,
Holy Trinity one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the Word of God,
Heart of Jesus, of Infinite Majesty
Heart of Jesus, holy Temple of God
Heart of Jesus, Tabernacle of the Most High,

Have mercy on us!

Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus glowing furnace of charity,
Heart of Jesus, treasure-house of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and centre of all hearts,
Heart of Jesus, in which are all the treasures of wisdom and knowledge,
Heart of Jesus, in which dwelleth all the fulness of the divinity,
Heart of Jesus, in which the father is well pleased,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,

Have mercy on us!

Heart of Jesus, patient and abounding in mercy,
Heart of Jesus, rich unto all that call upon Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, filled with reproaches.
Heart of Jesus, bruised for our sins,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sinners,
Heart of Jesus, salvation of them that trust in Thee,
Heart of Jesus, hope of them that die in Thee,

Have mercy on us!

Heart of Jesus, delight of all the saints, *Have mercy on us.*
Lamb of God, Who takest away the sins of the World, *Spare us, O Lord.*
Lamb of God, Who takest away the sins of the World, *Hear us, O Lord.*
Lamb of God, Who takest away the sins of the World, *Have mercy on us, O Lord.*
Jesus, meek and humble of heart,
Make our hearts like unto Thy heart.

LET US PRAY.

ALMIGHTY and eternal God, look upon the Heart of Thy most beloved Son and upon the praises and amends which He renders Thee in the name of sinners, and to them who implore Thy mercy do Thou propitiously grant forgiveness

in the name of the same Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, world without end. Amen.

Devotion to the Precious Blood.

Seven Offerings of the Blood of Christ.

(Indulgence of 300 days.)

First Offering.

Eternal Father, I offer Thee the merits of the Precious Blood of Jesus Christ, Thy well-beloved Son, my Saviour and my God, for my dear mother, the holy Catholic Church, that her boundaries may be extended, and that she may be exalted among the nations of the earth; for the safety and well-being of her

visible head, the Pope, our spiritual Father, for the Cardinals, Bishops, and Pastors of souls, and for all the ministers of Thy sanctuary. Glory be to the Father, etc.

Aspiration.—Blessing and thanksgiving be to Jesus who with his blood hath redeemed us.

Second Offering.

ETERNAL Father, I offer Thee the merits of the Precious Blood of Jesus Christ, Thy well-beloved Son, my Saviour and my God, for the peace and quietness of all Catholic kings and princes, for the humiliation of the enemies of Thy

holy Catholic faith, and for the welfare of all Christian people. Glory be to the Father, etc.

Aspiration.—Blessing and thanksgiving, etc. (as above.)

Third Offering.

ETERNAL Father, I offer Thee the merits of the Precious Blood of Jesus Christ, Thy well-beloved Son, my Saviour and my God, for the conversion of unbelievers, the extirpation of heresy, and the repentance of all sinners, that they may return to Thee. Glory be to the Father, etc.

Fourth Offering.

ETERNAL Father, I offer Thee the merits of the Precious Blood of Jesus Christ, Thy well-beloved Son, my Saviour and my God, for all my relatives, friends and enemies; for all the sick and sorrowful, and for all those for whom Thou knowest I ought to pray, as well as those for whom Thou, O God, wouldst have me pray. Glory be to the Father, etc.

Aspiration.—Blessing and thanksgiving, etc.

Fifth Offering.

ETERNAL Father, I offer Thee the merits of the Precious

Blood of Jesus Christ, Thy well-beloved Son, my God and Saviour, for all those, who are this day departing from this world, that Thou wouldst free them from everlasting punishment and speedily admit them to the mansions of Thy glory. Glory be to the Father, etc.

Aspiration.—Blessing and thanksgiving, etc.

Sixth Offering.

ETERNAL Father, I offer Thee the merits of the Precious Blood of Jesus Christ, Thy well-beloved Son, my God and Saviour, for all those who love and value this priceless

treasure, and unite with me in this adoration and worship; also for those who endeavour to extend this devotion. Glory be to the Father, etc.

Aspiration.—Blessing and thanksgiving, etc.

Seventh Offering.

ETERNAL Father, I offer Thee the merits of the Precious Blood of Jesus Christ, Thy well-beloved Son, my God and Saviour, for all my spiritual and temporal wants, and for the souls in purgatory, particularly for those who were devout to the Precious Blood of our Saviour, and to the sorrows of most holy Mary, our

dear mother. Glory be to the Father, etc.

Aspiration.—Blessing and thanksgiving, etc.

Ejaculation.—Glory be to the Blood of Jesus, now and for ever, and throughout all ages. Amen.

Devotion to the Five Wounds.

To the Wound of the left Foot.

O MY divine Saviour, I humbly adore the sacred wound in Thy left foot; and I feelingly compassionate the intense pain it caused Thee. I thank Thee for the love with which Thou didst labour to overtake me whilst I was straying in

the ways of perdition, wounded, as Thou wast, by my sins I offer to the eternal Father the grief and love of Thy most sacred humanity, in expiation of my wickedness, which I detest with sincere and bitter contrition.

Our Father.... Hail Mary.... Glory be.... etc.

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

To the Wound of the right Foot.

O my divine Saviour, I humbly adore the sacred wound of Thy right foot; and I feelingly compassionate the in-

tense pain it caused Thee. I thank Thee for the love with which Thou didst suffer such intense pain, as contracted Thee with spasms and covered Thee with blood, to atone for my transgressions and the guilty gratifications of my unruly passions. I offer to the eternal Father the grief and love of Thy most sacred humanity, and beseech Him to give me grace to weep bitterly for my past iniquities, to persevere in the good which I have begun, and never again to depart from the obedience due to Thy divine commandments. — Our Father.... Hail Mary.... Glory be.... etc.

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

To the Wound of the left Hand.

O MY divine Saviour, I humbly adore the sacred wound of Thy left hand, and feelingly compassionate the intense pain it caused Thee. I thank Thee for having with such love averted the scourges and everlasting damnation merited upon my iniquities. I offer to the eternal Father the grief and love of Thy most sacred humanity, and beseech Him to give me grace to make use of the remainder of my days

in bringing forth worthy fruits of penance, in order to disarm the divine justice provoked by my sins.

Our Father.... Hail Mary.... Glory be.... etc.

Holy Mother, etc.

To the Wound of the right Hand.

O MY divine Saviour, I humbly adore the sacred wound of Thy right hand, and I feelingly compassionate the immense pain it caused Thee. I thank Thee for having always, and with so much love, bestowed Thy blessings on me, whilst I made a most unworthy return. I offer to the eternal Father the grief and love

of Thy most sacred humanity, and beseech Him to convert my heart, to purify my affections, and to give me the grace to perform all my actions agreeably to His holy will.

Our Father.... Hail Mary....
Glory be.... etc.
Holy Mother, etc.

To the Wound of the Sacred Side.

O MY divine Saviour, I humbly adore the sacred wound of Thy opened side. I compassionate Thee, O Lord, under this most grievous insult. I thank Thee for the love with which Thou didst suffer Thy side to be pierced and Thy heart opened, to give us even

the last drop of Thy precious blood, that our redemption might be most adundant. I offer to the eternal Father the outrages suffered, and the love manifested, by Thy most holy humanity, in order that my soul, having once entered into, may never abandon Thy most loving heart, which is ready to embrace the greatest sinners.

Our Father.... Hail Mary.... Glory be.... etc.

Holy Mother, etc.

Ejaculatory Prayer.

(Ind. 100 days by Pius VII.)

ETERNAL Father, I offer Thee the most precious blood of Jesus Christ, in expiation of my sins, for the wants of the Church, the conversion of sinners, and for the suffering souls in purgatory.

Prayer Before a Crucifix.

A plenary indulgence, applicable to the Souls in purgatory, may be gained, after having confessed and communicated, by saying the following prayer before a crucifix, praying also for the intention of the Pope.

BEHOLD, O kind and most sweet Jesus! I cast myself on my kneees in Thy sight, and with the most fervent

I·N·R·I·
Fodérunt:manus:meas:et:pedes:meos.

desire of my soul, I pray and beseech Thee that Thou impress upon my heart lively sentiments of faith, hope, and charity, with true repentance of my sins, and a firm desire of amendment: whilst, with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David spoke in prophecy: "They have pierced my hands and feet, they have numbered all my bones."

The Way of the Cross.

By St. Alphonsus Liguori.

Kneeling before the altar, make an Act of Contrition, and form the intention of gaining the indulgences, whether for yourself or for the souls in Purgatory. Then say:

My Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for having ever of-

fended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

Dear Jesus, Thou dost go to die
For very love of me:
Ah! let me bear Thee company;
I wish to die with Thee.

I. STATION.

JESUS IS CONDEMNED TO DIE.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

My adorable Jesus, it was not Pilate: no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity. I love Thee, my beloved Jesus; I love Thee, more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

II. STATION.

JESUS IS MADE TO BEAR HIS CROSS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, in making this journey with the Cross on His shoulders thought of us, and for us offered to His Father the death He was about to undergo.

My most beloved Jesus, I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

III. STATION.

JESUS FALLS THE FIRST TIME UNDER HIS CROSS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so

weakened that He could scarcely walk, and yet He had to carry this great load upon His shoulders The soldiers struck Him rudely, and thus He fell several times in His journey.

My Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah! by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

IV. STATION.

JESUS MEETS HIS AFFLICTED MOTHER.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross, Thou hast redeemed the world.

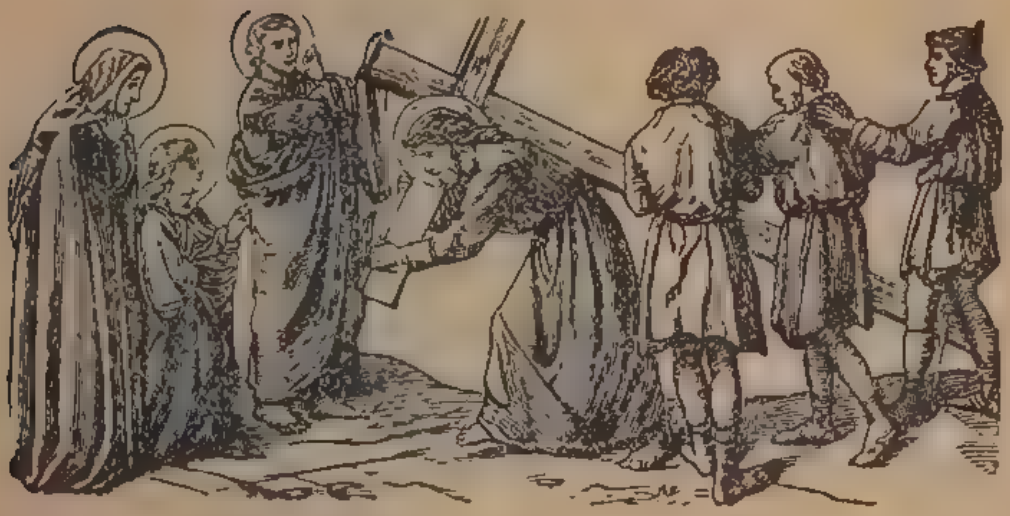
Consider the meeting of the Son and the Mother, which took place on this journey, Jesus and Mary looked at each other, and their looks became as so many arrows to

wound those hearts which loved each other so tenderly.

My most loving Jesus, by the sorrow that Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the Passion of thy Son. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

V. STATION.



THE CYRENIAN HELPS JESUS TO CARRY HIS CROSS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how the Jews, seeing that at each step Jesus from weakness was on the point of expiring, and fearing that He would die on the way, when they wished Him to die the

ignominious death of the Cross, constrained Simon the Cyrenian to carry the Cross behind our Lord.

My most beloved Jesus, I will not refuse the Cross as the Cyrenian did; I accept it—I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death—I offer it to Thee. Thou hast died for love of me; I will die for love of Thee, and to please Thee. Help me by Thy grace. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

VI. STATION.

VERONICA WIPES THE FACE OF JESUS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable

face, leaving on it the impression of His holy countenance.

MY most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in Baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy Passion, O Jesus. I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

VII. STATION.

JESUS FALLS THE SECOND TIME.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider the second fall of Jesus under the Cross—a fall which renews the pain of all the wounds of the head and members of our afflicted Lord.

My most gentle Jesus, how many times Thou hast pardoned me, and how many times have I fallen again, and begun again to offend Thee! Oh, by the merits of this new fall, give me the necessary help to persevere in Thy grace until death. Grant that in all temptations, which assail me I may always commend myself to Thee. I love Thee, Jesus my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

VIII. STATION.

JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how those women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as He walked along. But

Jesus said to them: *Weep not for Me, but for your children.*

My Jesus, laden with sorrow, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

IX. STATION.

JESUS FALLS THE THIRD TIME.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer, in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

X. STATION.

JESUS IS STRIPPED OF HIS GARMENTS

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came

with them. Compassionate your Saviour thus cruelly treated, and say to Him:

My innocent Jesus, by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

XI. STATION.

JESUS IS NAILED TO THE CROSS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, after being thrown on the Cross extended His hands, and offered to His Eternal Father the sacrifice of His death for our salvation. These barbarians

fastened Him with nails, and then, raising the Cross, allowed Him to die with anguish on this infamous gibbet.

My Jesus! loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

XII. STATION.

JESUS DIES ON CROSS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how thy Jesus, after three hours' Agony on the Cross, consumed at length with anguish, abandons Himself to the weight of His body, bows His head, and dies.

O my dying Jesus, I kiss devoutly the cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet, and burning with love for Thee. I commit my soul into Thy hands. I love Thee with my whole heart; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

XIII. STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

℣. We adore Thee, O Christ, and we bless thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Consider how, after the death of our Lord, two of His disciples, Joseph and Nicodemus, took Him down from the Cross, and placed Him in

the arms of His afflicted Mother, who received him with unutterable tenderness, and pressed Him to her bosom.

O MOTHER of sorrow, for the love of this Son, accept me for thy servant, and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

XIV. STATION.

JESUS IS PLACED IN THE SEPULCHRE.

℣. We adore Thee, etc.
℟. Because by Thy, etc.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

OH, my buried Jesus, I kiss the stone that encloses Thee. But Thou

didst rise again the third day. I beseech Thee by Thy Resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee for ever. I love Thee, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

After this, say the "Our Father", the "Hail Mary", and the "Glory be to the Father", five times, in honour of the Passion of Jesus Christ, to gain other indulgences granted those who recite them.

Lastly, say one "Our Father", "Hail Mary", and "Glory be to the Father", for the intention of the Sovereign Pontiff.

Litany of All Saints.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,

Have mercy on us.

Pray for us.

All ye holy Angels and Archangels,
All ye holy Orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddæus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,

Pray for us.

All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervaise and St. Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Nicholas,
St. Martin,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,

Pray for us.

St. Bernard,
St. Dominik,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catharine,
St. Anastasia,
All ye holy Virgins and Widows,
All ye holy Men and Women,
Saints of God,

Pray for us.

Be merciful unto us, *Spare us, O Lord. Be merciful unto us, Graciously hear us, O Lord.*

From all evil,
From all sin,
From Thy wrath,
From a sudden and unprovided death,
From the deceits of the devil,

O Lord, deliver

From anger, hatred and ill-will,
From the spirit of fornication,
From lighting and tempest,
From everlasting death,
Through the mystery of Thy holy Incarnation,
Through Thy Coming,
Through Thy Nativity,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thy admirable Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,

O Lord, deliver

We sinners, *Beseech Thee, hear us.*

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to govern and preserve Thy holy Church
That Thou vouchsafe to preserve our Apostolic Prelate, and all

We beseech Thee, hear us.

ecclesiastical Orders, in Thy holy religion,
That Thou vouchsafe to humble the enemies of Thy holy Church,
That Thou vouchsafe to give peace and true concord to Christian kings and princes,
That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world and bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers.
That Thou vouchsafe to confirm and preserve us in Thy holy service,
That Thou lift up our minds to heavenly desires,
That Thou render eternal good things to all our benefactors,
That Thou deliver our souls, and those of our brethren, kinsfolk,

We beseech Thee, hear us.

and benefactors, from eternal damnation,
That Thou vouchsafe to give and preserve the fruits of the earth,
That Thou vouchsafe to give eternal rest to all the faithful departed,
That Thou vouchsafe graciously to hear us,
Son of God,

We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the World, *Spare us, O Lord.*
Lamb of God, Who takest away the sins of the World, *Hear us, O Lord.*
Lamb of God, Who takest away the sins of the World, *Have mercy on us.*

Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father . . . *in secret.*

℣. And lead us not into temptation.
℟. But deliver us from evil. Amen.

PSALM LXIX.

INCLINE unto my aid, O God! O Lord, make haste to help me.

Let them be confounded and shamed, that seek my soul.

Let them be turned backward and blush for shame, that desire evils to me.

Let them be turned backward and blush for shame, that say to me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee, and let such as love Thy salvation say always: The Lord be magnified.

But I am needy and poor, O Lord, help me.

Thou art my helper and my deliverer, O Lord! make no delay.

Glory be to the Father, etc.

℣. Save Thy servants.

℟. Trusting in Thee, O my God!

℣. Be unto us, O God! a tower of strength.

℟. From the face of the enemy.

℣. Let not the enemy prevail against us.

℟. Nor the Son of iniquity have power to hurt us.

℣. O Lord! deal not with us according to our sins.

℟. Neither reward us according to our iniquities.

℣. Let us pray for our Sovereign Pontiff, N.

℟. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

℣. Let us pray for our benefactors.

℟. Vouchsafe, O Lord, for Thy name's sake to reward with eternal life all them that do us good.

℣. Let us pray for the faithful departed.

℟. Eternal rest grant unto them,

Lord, and let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

℣. For our absent brethren.

℟. O my God! save Thy servants, trusting in Thee.

℣. Send them help, O Lord, from Thy holy place.

℟. And from Sion protect them.

℣. O Lord! hear my prayer.

℟. And let my cry come unto Thee.

LET US PRAY.

O God whose property is, always to show mercy and to forgive, receive our humble petitions: that we and all Thy servants, who are bound by the chains of sin, may, by the compassion of Thy goodness, mercifully be absolved.

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess

to Thee, that in Thy bounty Thou mayest give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us, that so Thou mayest both acquit us of our sins, and deliver us from the punishment which we deserve for them.

O God! who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people, making supplications to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O almighty and eternal God! have mercy on Thy servant N., our sovereign Pontiff, and direct him according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God, from whom proceed all holy desires, right counsels, and just works,

give to Thy servants that peace which the world can not give; that both our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times, through Thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of Thy Holy Spirit, that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed, the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech Thee, O Lord, our actions, by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest will be Thine by faith and good works; we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present world still detains them in the flesh, or the world to come has already received them stripped of their mortal bodies, may, by the grace of Thy loving kindness, and by the intercession of all the Saints, obtain the remission of all their sins. Through Thy Son Jesus Christ, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

Devotions of the B. V. Mary.

Act of Consecration to Mary.

O most holy Virgin Mary, Mother of God, although most unworthy of being thy servant, yet inspired with confidence in thy extreme goodness, and filled with an earnest desire of serving thee, I, N— N—, this day choose thee, in the presence of thy Son, of my angel guardian, and of the whole court of heaven, for my especial advocate, mother, and queen, and I firmly purpose, with the assistance of thy prayers, to serve thee constantly, and to do all that lies in my power to cause thee to be served by all men.

I therefore humbly beseech thee, O most compassionate Mother! through the precious blood of thy holy Son, to receive me as thy devout client and thy servant for ever; assist me in all my actions, and obtain grace for me, that I may so regulate all my thoughts, words, and deeds, as never to offend thy Son Jesus. Forget me not and never forsake me, either now or at the hour of my death. Amen.

Prayer to the Immaculate Virgin Mary.

Virgin Most Holy, who pleased the Lord and became His Mother Immaculate in body, in mind, in faith and in love, look benignly on the poor sinners who implore thy powerful patronage! The evil serpent against whom the first curse was hurled unfortunately ceases not to assail and lay snares for the [illegible] children of

Eve. But do thou, our Blessed Mother, our Queen and our Advocate, who from the first moment of thy conception crushed the serpent's head, receive the prayers which we, united with thee in one heart, conjure thee to present to the Throne of God, that we may never trust ourselves to the snares that are being laid for us, so that we may all reach the port of salvation and Christian society, once more to sing the hymn of liberation, victory and peace. Amen. (PIUS X.)

LITANY

OF THE BL. V. MARY.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good Counsel,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Pray for us.

Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comfortress of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,

Pray for us.

Queen of Virgins,
Queen of all Saints,
Queen conceived without the stain of original sin.
Queen of the most Holy Rosary,
Queen of Peace,
Pray for us.

Lamb of God, Who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, Who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, Who takest away the sins of the world, *Have mercy on us.*

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

DEFEND, we beseech Thee, O Lord, through the intercession of the Blessed Mary ever Virgin, this family from all adversity; and, as in all humility they prostrate themselves before Thee, do Thou mercifully

protect them against all the snares of their enemies; through Christ our Lord. Amen.

Prayer to Mary, Mother of Perpetual Help.

O Mother of perpetual Help! thou art the dispenser of all the gifts which God grants to us, miserable sinners. He has made thee so powerful, so rich and so bountiful, that thou mayst succour us in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee. Come to my help: I commend myself to thee. In thy hands I place my eternal salvation. To thee I entrust my soul. Count me among thy most devoted servants. Take me under thy protection, and it is enough for me. If thou protect me, I fear nothing; not from my sins, because thou wilt obtain for me the pardon of them. Not from the devils,

because thou art more powerful than all hell together. Not even from Jesus, my Judge, because by one prayer of thine He will be appeased. But one thing I fear, that, in the hour of temptation, I may, through negligence, fail to have recourse to thee, and thus perish miserably. Obtain for me the pardon of my sins, love for Jesus, final perseverance, and the grace ever to have recourse to thee, O Mother of perpetual Help!

LET US PRAY.

GRANT, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy Mother, may intercede for us before the throne of Thy mercy, now and at the hour of our death, through whose most holy soul, in the hour of Thy own passion, the sword of sorrow passed. Amen.

Stabat Mater.

[100 days Indulgence.—Innocent XI.]

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last: [ing
Through her heart His sorrows shar-
All His bitter anguish bearing, [ed.
Now at length the sword had pass-

O, how sad and sore distressed
Was that Mother, highly blest,
Of the sole begotten one!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying, glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep,
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent;
For the sins of His own nation,
Saw Him hang in desolation
Till His spirit forth He sent.

O thou Mother! fount of love!
Touch my spirit from above.
Make my heart with thine accord:
Make me feel as thou has felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified;
Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torment died.

Let me mingle tears with thee,
Mourning Him who mourned for me,
All the days that I may live;

By the cross with thee to stay;
There with thee to weep and pray
  Is all I ask of thee to give.

Virgin of all Virgins best!
Listen to my fond request:
  Let me share thy grief divine,
Let me to my latest breath,
In my body bear the death
  Of that dying Son of thine.

Wounded with His every wound,
Steep my soul till it hath swooned
  In His very blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die
  In His awful judgment-day.

Christ, when thou shalt call me hence,
Be Thy Mother my defence,
  Be Thy cross my victory.
While my body here decoys
May my soul Thy goodness praise
  Safe in Paradise with Thee.

Prayer to Mary of those who wear the Holy Scapular.

(Indulgence of 200 days.)

O most blessed and immaculate Virgin, ornament and splendour of Mount Carmel, thou who regardest with an eye of special kindness those who wear thy blessed habit, look down also benignly upon me and cover me with the mantle of thy special protection. Strengthen my weakness with thy power; enlighten the darkness of my mind with thy wisdom; increase in me Faith, Hope and Charity. Adorn my soul with such graces and virtues as will ever be pleasing to thy divine Son, and to thee. Assist me in life, and console me in death with thy most amiable presence, and present me to the most august Trinity as thy devoted servant and child, that I may eternally bless and praise thee in paradise. Amen.

Act of Consecration to the Most Holy Heart of Mary.

O Heart of Mary, ever Virgin! O Heart, the holiest, the purest, the most perfect, that the Almighty hath formed in any creature; O Heart, full of all grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus; Heart that didst love God more than all seraphim, that didst procure more glory to the most holy Trinity than all the Saints together, that didst endure for love of us the bitter dolors at the foot of the cross, and dost so justly merit the reverence, love, and gratitude of all mankind, I give thee thanks for all the benefits which thou hast obtained for me from the divine mercy: I unite myself to all the souls that find their joy and consolation in loving and honouring thee. O Heart most amiable, the delight and admiration

of the angels and the saints, henceforth thou shalt be to me, next to the Heart of Jesus, the object of my tenderest devotion, my refuge in affliction, my consolation in sorrow, my place of retreat from the enemies of my salvation, and, at the hour of my death, the surest anchor of my hope. Amen.

Act of Reparation to the S. Heart of Mary.

O HEART of Mary, I honour thee, as the Heart most pleasing to our Lord, and most intimately united to Him. I love thee, as the Heart of the best of mothers, and I rejoice in thy glorious prerogatives. Prostrate before thee, O Heart of Mary, I make thee this humble act of reparation for all the outrages which thou hast received from me and from all mankind. I humbly confess that I have been guilty of the greatest ingratitude towards thee; but seeing that, through thee, the divine mercy has so often

had regard unto me, I venture even yet to hope that thou wilt not abandon me. In this sweet confidence, I am animated by a most earnest desire to be more faithful and more devoted to thee, I pray thee to accept all the good that henceforth I am resolved to do, and to present it to thy dear Son, Jesus, so that, through thee, my most loving Saviour may pour down His benedictions more and more on me, and on all who are dear to me.

Prayer of the Church to Our Lady of Perpetual Help.

LORD, Jesus Christ, who didst give us Thy Mother Mary, whose renowned image we venerate, to be a mother ever ready to help us, grant we beseech Thee, that we who constantly implore her maternal aid, may merit to enjoy perpetually the fruits of Thy Redemption, who livest and reignest forever and ever. Amen.

Ordinary of the Mass.

THE ASPERGES.

SPRINKLE me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall become whiter than snow.

Ps. Have mercy on me, O God, according to Thy great mercy.

v. Glory be to, &c.

Ant. Sprinkle me.

v. Show us, O Lord, Thy mercy;

R. And grant us Thy salvation.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

V. May the Lord be with you;

R. And with thy spirit.

LET US PRAY.

HEAR us, O holy Lord, Almighty Father, eternally God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place: through Jesus Christ our Lord. Amen.

From Easter to Whit Sunday, inclusively, instead of the foregoing Anthem, the following is sung:

ANTHEM.

I SAW water flowing from the right side of the temple, Alleluia: and all to whom the water came were saved; and they shall say, Alleluia.

Ps. Praise the Lord, because He is good; because His mercy endureth for ever.

Glory be to, &c.

PRAYER BEFORE MASS.

PROSTRATE in spirit at the foot of Thy holy altar, I adore Thee, Almighty God, and firmly believe that the

Mass, at which I am going to assist, is the sacrifice of the body and blood of Thy Son, Christ Jesus. O! grant I may assist thereat with the attention, respect, and awe due to such august mysteries; and that, by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to Thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

—o—

Ordinary of the Mass.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ant. I will go unto the altar of God.

R. To God, who rejoiceth my youth.

Omitted in Passion time and in Masses for the Dead.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

R. Since Thou, O God, art my strength, why hast Thou

cast me off? and why do I go sorrowful, while the enemy afflicted me?

P. Send forth Thy light and truth: they have conducted and brought me to Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God; to God who rejoiceth my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disturb me?

R. Hope in God, for I will yet praise Him: He is my Saviour I look for, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. May Almighty God be merciful to thee, forgive thee thy sins, and bring thee to life everlasting. P. Amen.

R. I confess to Almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles St. Peter and St. Paul, to all the Saints, and to Thee, O Father, that I have grievously sinned in thought, word and deed; *through my fault, through my fault, through my most exceeding fault.* Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, O father, to pray to the Lord, our God, for me.

P. May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

P. O God, Thou, being turned towards us, wilt revive us.

R. And Thy people will rejoice in Thee.

P. Show us Thy mercy, O Lord.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you,

R. And with thy spirit.

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to assist with pure minds at the celebration of these tremendous mysteries, through Christ, our Lord. Amen.

WE beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive us all our sins. Amen.

THE INTROIT.

It is Thy name, O adorable Trinity! it is to honor Thee, and to do thee homage, that I assist at this most holy and august sacrifice. Permit me, O Lord, to unite my intention with that of Thy minister, now at the altar, in offering up this precious Victim; and give me the same sentiments I ought to have had on Mount Calvary, had I been an eye-witness of that bloody sacrifice.

After which follows:

P. Lord, have mercy on us. (*Three times*).

P. Christ, have mercy on us. (*Three times*).

P. Lord, have mercy on us. (*Three times*).

GLORIA IN EXCELSIS.

Omitted in Lent and Advent, and in Masses for the Dead.

GLORIA in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex coelestis, Deus

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord

Pater omnipotents. Domine Fili unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus tu solus altissimus, Jesu Christe cum Sancto Spiritu, in gloria Dei Patris. **Amen.**

Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayer; who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Thou only, O Jesus Christ, together with the Holy Ghost, art

most high, in the glory of God the Father. Amen.

P. The Lord be with you,
R. And with thy spirit.

AT THE COLLECTS.

ALMIGHTY and Eternal God, we humbly beseech Thee to look down from Thy heavenly sanctuary upon this congregation, and graciously hear these prayers which Thy Church addresses to Thee for us by the ministry of this Thy priest. Grant us, in Thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of Catholic faith,

fervent charity, sincere devotion, patience in suffering, and everything else conducive to Thy glory and our own salvation: through Jesus Christ, our Lord. Amen.

AT THE EPISTLE.

O Eternal God, who never ceasest to excite us to the worship and love of Thy holy name, or to arm us against the attacks of the world, the flesh and the devil, by the public ministry of Thy Church, by the doctrine of Thy Prophets and Apostles, and by many other holy admonitions; grant we may faithfully

attend to these lessons of salvation, that thus our knowledge of Thy law may never rise in judgment against us, but guide us securely to Thee: through Jesus Christ, our Lord. Amen.

℟. Thanks be to God.

AT THE GRADUAL.

How wonderful, O Lord, is Thy name throughout the whole earth! I will bless our Lord at all times; His praise shall be always in my mouth. Be Thou my God and my Protector. In Thee alone will I put my trust; O, let me never be confounded.

BEFORE THE GOSPEL.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily attend to Thy holy Gospel: through Christ, our Lord. Amen.

BLESS me, O Lord. May the Lord be in my heart and on my lips, that I may worthily and in a becoming manner attend to His holy Gospel. Amen.

P. The Lord be with you,

R. And with thy spirit.

P. The continuation [*or*, the beginning] of the holy Gospel according, &c.

R. Glory be to Thee, O Lord.

AT THE GOSPEL.

IT is not Thy interpreters, O God, who are now to instruct me; it is Thy only Son; it is His Word I am about to hear. I most gratefully embrace this heavenly doctrine. I stand up to declare in the face of heaven and earth, that I will walk faithfully in that way which He hath marked out for me. He tells me here

"that it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in His heavenly kingdom; and that in order to become His disciple, I must take up my cross and follow him." I receive with my whole heart, all these sacred maxims. Grant me the grace to put them in practice; for to what purpose should I declare myself Thy disciple, if I were not to live according to the maxims of Thy Gospel?

℟. Praise be to Thee O Christ.

THE NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium.

I BELIEVE in one God the Father Almighty, maker of heaven and earth and of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum; et ex Patre natum ante omnia saecula; Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; con

And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by

substantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine,* *et Homo factus est.* Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est; et resurrexit tertia die, secundum scripturas. Et ascendit in coelum, sedet ad dexteram Patris, et iterum venturus est

whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary,* *and was made Man.* Was crucified also for us, under Pontius Pilate He suffered, and was buried; and the third day He rose again, according to the Scriptures. He ascended into heaven sitteth at the right hand of the Father, and shall come again with glory

*At these words the people kneel down.

cum gloria judicare vivos et mortuos; cujus regni non erit finis.

to judge both the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam Sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma, in remissionem peccatorum. Et expecto resur-

And in the Holy Ghost, the Lord and giver of life, who proceeedeth from the Father and the Son; who, together with the Father and the Son is adored and glorified; who spake by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins and I look for the resurrection of the dead,

rectionem m o r- and the life of the
tuorum, et vitam w o r l d to come
venturi. Amen. Amen.

P. The Lord be with you;
R. And with thy spirit.
P. Let us pray.

AT THE OFFERTORY.

O HOLY Father, Almighty and Eternal God, how unworthy soever I may appear in Thy presence, yet I presume to offer Thee this Host, by the hands of the Priest, with the same intention which Christ my Saviour had when He first instituted this august Sacrifice, and which He now has at this very inst-

ant that he immolates Himself for us. I offer it in acknowledgment of Thy supreme dominion over me, and all creatures. I offer it in expiation of my crimes, in thanksgiving for all Thy benefits. I offer it to obtain from Thy infinite goodness, for my parents, benefactors, friends and enemies, all those precious gifts and graces which only through Him can be obtained, who is *Just* by excellence, and who became a victim for the sins of man. I earnestly entreat Thee to bless and protect the Holy Catholic Church, our chief Pastor the Pope, our Bishops and Clergy.

Remember also, O Lord, the souls of the faithful departed; and grant them, through the merits of Thy Son, eternal light and peace. Have mercy upon all heretics, infidels, and sinners. Bless and preserve all mine enemies; and as I freely forgive them the injuries they have done, or mean to do me, so do Thou, in Thy mercy, forgive me mine offences. **Amen.**

Accept, O holy Father, Almighty and Eternal God, this unspotted Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my own innumerable sins, offences and negligences, and

for all here present, as also for all faithful Christians, both living and dead, that it may avail both me and them unto eternal life. Amen.

AT THE LAVABO.

I WILL wash my hands among the innocent, and go up to Thy altar, O Lord; that I may hear the voice of praise, and publish all Thy wonderful works. O Lord, I have loved the beauty of Thy house; and the place where Thy glory dwelleth. Destroy not my soul with the impious; nor my life with men of blood, in whose hands are iniquities; their right

hand is filled with bribes. But I have walked in mine innocence; rescue me, and have mercy on me. My feet have stood in the right path: in the assembly of the faithful I will bless Thee, O Lord. Glory be to the Father, &c.

AFTER THE LAVABO.

Accept, O holy Trinity, this oblation which we make Thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and in honor of the ever blessed John Baptist, the holy Apostles Peter and Paul, and of all the Saints, that it may

be available to their honor and to our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth through the same Christ our Lord. Amen.

BRETHREN, pray that my Sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. May the Lord receive the sacrifice from Thy hands, to the praise and glory of His own name and to our benefit, and that of all His holy Church.

AT THE SECRET PRAYER.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we Thy servants are making to Thee; that as we offer it to the honor of Thy name, so it may be to us a means of obtaining Thy grace in this life, and in the next, everlasting happiness. Through, &c.

P. World without end.

R. Amen.

THE PREFACE.

P. The Lord be with you;

R. And with thy spirit.

P. Raise up your hearts on high.

R. We have raised them to the Lord.

P. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet, just, right, and available to salvation, that we should always and in all places give thanks to Thee. O holy Lord, Father Almighty. Eternal God, who, together with Thine only begotten Son, and the Holy Ghost, art one God and one Lord; not in a singularity of one person but in a trinity of substance. For what, according as Thou hast revealed, we

believe of Thy glory, the same we believe of the Son, the same we believe of the Holy Ghost, without any difference or distinction. So that in the confession of the true eternal Deity, we adore a distinction in the person, a unity in the essence, and equality in the majesty; which the Angels and Archangels, the Cherubim, and likewise the Seraphim, praise, and cease not daily to cry out with united voice, saying: Holy, holy, holy is the Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna to Him who is on high. Blessed is he who cometh in the name

of the Lord. Hosanna to Him that is on high.

THE CANON OF THE MASS.

We therefore beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these gifts and offerings, this holy and unspotted Sacrifice, which in the first place we offer unto Thee for Thy Holy Catholic Church, to which we beseech Thee that Thou wouldst vouchsafe to grant peace; as also to preserve, unite and govern it, throughout the world; to-

gether with Thy servant, N., our chief bishop, N., the bishop of this district [*name them*], as also all orthodox believers and professors of the Catholic and Apostolic faith.

A COMMEMORATION OF THE LIVING.

BE mindful, O Lord, of Thy servants, men and women, —*name them*. [Here the priest prays awhile for those he intends to pray for.] And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, and for all that belong

to them; for the redemption of their own souls; for the safety and salvation they hope for; and who now pay their vows to thee, the eternal, living, and true God.

Being united in communion with the saints, and honoring, in the first place, the memory of the glorious Mary, ever a virgin, the mother of our Lord Jesus Christ, as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Crysogo-

nus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayer, grant that we may on all occasions be defended by the help of Thy protection: through the same Christ our Lord. Amen.

WE therefore beseech Thee, O Lord, graciously to accept this offering of our homage, as also of Thy whole family: dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect: through Christ our Lord. Amen.

WHICH oblation do Thou, O God, vouchsafe, we beseech Thee, in all respects to bless, approve, ratify and accept; that by the descent of the Holy Ghost, whose power is almighty, it may be made to us the body and blood of Thy most beloved Son, our Lord Jesus Christ.

THE ELEVATION OF THE HOST.

WHO, the day before He suffered, took bread into His sacred and venerable hands, and, with His eyes lifted up towards heaven, to Thee, Almighty God, His Father, giving thanks. He blessed it,

brake it, and gave it to His disciples, saying: "Take, and eat ye all of this, for *this is My body.*"

THE ELEVATION OF THE CHALICE.

In like manner, after he had supped, taking this most excellent Chalice into His sacred and venerable hands, and giving thanks also unto Thee, He blessed it, and gave it to His Disciples, saying: "Take, and drink ye all of this, for this is the Chalice of my Blood, of the New and Eternal Testament; the mystery of Faith; which shall be

shed for you, and for many to the remission of sins.

"As often as ye do these things, ye shall do them in remembrance of me."

AFTER THE ELEVATION.

WHEREFORE, we Thy servants, O Lord, as also Thy holy people, being mindful, as well of the blessed passion of the same Christ, Thy Son, our Lord, as of His resurrection from the dead, and His glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts, bestowed upon us, a pure Host; a holy Host; an

immaculate Host; the holy Bread of eternal life, and Chalice of everlasting salvation. Upon which vouchsafe, we beseech Thee, to look with a propitious and pleasing countenance, and to accept them as Thou wert pleased graciously to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered unto Thee, a holy Sacrifice, and spotless Victim.

We most humbly beseech Thee, O Almighty God, that Thou wouldst command these offerings to be carried by the

hands of Thy holy angel unto Thine altar on high, in the sight of Thy divine Majesty, that as many of us as assist at this oblation, or partake of the sacred Body and Blood of Thy Son, may be filled with every heavenly grace and blessing; through the Christ our Lord. Amen.

THE COMMEMORATION OF THE DEAD.

BE mindful, O Lord, of Thy servants, men and women, who are gone before us with the sign of faith, and rest in the sleep of peace. [*Name the particular persons.*]

To these, O Lord, and to all who sleep in Christ, grant, we beseech Thee, a place of refreshment, light and peace: through the same Christ our Lord. Amen.

AT THE NOBIS QUOQUE PECCATORIBUS.

Also to us sinners, Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Ag-

nes, Cecelia, Anastasia, and a
Thy Saints; into whose com
pany we beseech Thee to a
mit us, not in confidence
any merit of our own, but
Thine own gracious mer
and pardon. Through Jes
Christ our Lord. Amen.

By whom, O Lord, Tho
dost always create, san
tify, quicken, bless, and gi
us those good gifts: so,
Him, with Him, and in Hi
is, to Thee, O God, the Fath
Almighty, in the unity of t
Holy Ghost, all honor a
glory.

P. For ever and ever.

R. Amen.

NSTRUCTED in Thy saving precepts, and following Thy divine directions, we presume to say,

OUR Father, who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation;

R. but deliver us from evil.

P. Amen.

DELIVER us, we beseech Thee, O Lord, from all

evils, past, present and to come. And by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, of the holy apostles Peter and Paul, of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of Thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, God, in unity with the Holy Ghost.

P. World without end.

R. Amen.

P. May the peace of the Lord be always with you;
R. And with thy spirit.

AT THE BREAKING OF THE HOST.

MAY the body and blood of our Lord Jesus, be to us that receive it, effectual to eternal life. Amen.

THE AGNUS DEI.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

LORD Jesus Christ, who saidst to Thy Apostles: "I leave you peace, I give you my peace", regard not my sins, but the faith of Thy Church; and vouchsafe to grant her that peace and unity which is agreeable to Thy will; who livest and reignest for ever. Amen.

O LORD Jesus Christ, Son of the living God, who, according to the will of Thy Father, with the cooperation of the Holy Ghost, hast, by

Thy death, given life to the world, deliver me by this, Thy most sacred Body and Blood, from all my iniquities, and from all evils; make me always live up to Thy commandments; and never suffer me to be separated from Thee, who livest and reignest with God the Father, &c. Amen.

LET not the participation of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both of soul and body; who with

God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

LORD, I am not worthy that Thou shouldst enter under my roof; speak only the word and my soul shall be healed. (*Three times.*)

AT THE COMMUNION.

O THAT I were among the number of those whose sanctity allows them to communicate daily! What a happiness, O my God! could I at this moment erect a throne for Thee in my heart, pay

Thee my homage, lay open to Thee my wants, and participate in the favors Thou grantest to those who really and worthily receive Thee. But since I am unworthy, do Thou, O Lord, supply my want of the proper dispositions. Grant the pardon of my manifold sins, which I detest from the bottom of my heart, because they displease Thee. Cast Thy compassionate eye upon me, and purify my soul, that the ardent wish I now conceive to be united to Thee, by a worthy communion, may be speedily accomplished. But until the arrival of so happy a moment I

earnestly entreat Thee, O dearest Lord, that Thou wouldst make me partaker of all those advantages which the communion of the priest may produce in Thy people. By the efficacy of this enlivening sacrament, increase my faith; strengthen my hope; revive in my soul the rays of divine charity; inflame my heart with Thy love, that it may pant only for Thee, and live for Thee alone. Amen.

THE COMMUNION.

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

WHAT return shall I make to the Lord for all the good things that He hath given unto me? I will partake of the Chalice of Salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

MAY the blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

LET it be now, O Lord, an effect of Thy mercy that we, who have been present at this holy mystery, may find the benefit thereof in our souls.

AT THE POST COMMUNION.

THE Lord be with you:
R. And with thy spirit.
P. Let us pray.

WE give Thee thanks, O God, for Thy mercy, in admitting us to have had a part in offering this sacrifice to Thy holy name: accept it now to Thy glory, and be ever mindful of our weakness: pardon all our defects, and grant our request, through, &c. Amen.

P. May the Lord be with you:

R. And with thy spirit.

P. Depart; the Mass is finished.

MAY the performance of this my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Divine Majesty, may be acceptable to Thee, and, through Thy mercy, become a propitiation for me and all those for whom it hath been offered. Through Christ our Lord. Amen.

THE BENEDICTION.

MAY Almighty God, Father, Son, and Holy Ghost, bless you. Amen.

P. May the Lord be with you:

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to Thee, O Lord.

THE GOSPEL ACCORDING TO ST. JOHN.

IN the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. And all things were made by Him; and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the

light shined in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to bear testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. It was the true light, which enlightenth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him,

to them He gave power to be made the sons of God, to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the *Word was made flesh*, and dwelt amongst us. And we saw His glory, the glory as it were of the only begotten Son of the Father, full of grace and truth.

℟. Thanks be to God.

Meditation on Thursday.

In the Garden of Olives, Jesus Christ abandoned Himself to the bitterest affliction, in order to spare us the eternal affliction due to our sins, He began to tremble, and said in a mournful tone:

"My soul is sorrowful even unto death."

"Watch ye, and pray that ye enter not into temptation."

And He fell on His face, and cried thrice:

"My Father, if it be possible, let this Chalice pass from me. Nevertheless, not as I will, but as Thou wilt."

And there appeared to Him an Angel from heaven strengthening Him. And His sweat became as drops of blood trickling down on the ground.

PRAYER.

Oh Jesus! who for my sake didst suffer the bloody sweat in the garden, help me to watch and pray that I may not yield to temptation but be delivered by Thee from all evils, present and to come. Amen.

Pater, Ave. [Five times].

Meditation on Friday.

The Saviour of the world draws near the term of His mortal career, and marking the ground with His precious Blood, He at length arrives at Calvary. When our Lord Jesus Christ was crucified, it was almost the sixth hour, and there was darkness until the ninth hour. And Jesus crying with a loud voice, said:

"My God, my God, why hast Thou forsaken me? Father, into Thy hands I commend my spirit."

PRAYER.

I THANK Thee, O Jesus! for having died for me on the

cross, and I beg of Thee to imprint deeply Thy sufferings on my heart, in order that Thy sufferings and death may be for me a consolation at the hour of death. Amen.

Pater, Ave. [Five times].

IMPRINT, O Mother, the wounds of Thy Son, deeply on my heart, as He felt them on the cross.

To be repeated seven times.

HAIL MARY.

Prayers to Jesus in the Bl. Sacrament.

Jesus in the Blessed Sacrament is accessible to every one.

O Jesus, my Redeemer, O Love of my soul! How much has it cost Thee to remain with us in this Sacrament! To be able to dwell on our altars, Thou hadst to suffer death. To aid us by Thy presence, Thou hadst to suffer death. To aid us by Thy presence, Thou hadst to submit to so many grievous insults in this Sacrament! And after all these proofs of Thy love, we are so slothful; we neglect to visit Thee though we know

how ardently Thou desirest our visits, and desirest them only to enrich us with Thy graces.

O dearest Lord, pardon my past ingratitude. I am resolved henceforth to visit Thee often, and to remain as long as I can in Thy presence. I thank Thee, I love Thee, and ask for Thy favours. It is for this Thou remainest a prisoner of love in our tabernacles. I love Thee, O Sovereign Goodness! I love Thee, O God of love! I love Thee, O infinite Good! Grant that I may forget myself and all creatures to remember only Thy love. Let me devote the remainder of my life to Thy service. Henceforth may my greatest pleasure be to remain in Thy presence! Inflame my soul with Thy holy love. O Mary, my Mother, obtain for me an ardent love for the most holy Sacrament; and whenever I grow negligent, remind me of the promise I

now make of paying a daily visit to Jesus in this Sacrament.

Jesus in the Bl. Sacrament is ever ready to give audience to all.

My beloved Jesus, Thou dwellest on our altars to listen to the supplications of the wretched who have recourse to Thee; hear the prayer of a most miserable sinner who now kneels before Thee. O Lamb of God, sacrificed on the cross, and present under the sacramental veils, remember that I have been redeemed by Thy blood. Pardon all the sins I have committed against Thee, and assist me by Thy grace. Never let me lose Thee again. Give me some of the sorrow, which Thou didst feel for my sins in the Garden of Gethsemane. O my God, would that I had never offended Thee! Had I died in sin, as I deserved, I could never more love

Thee Thou hast waited for me so long to win my love. I thank Thee for the time Thou givest me. I wish ever to love Thee more and more. Fill me with Thy Holy love. Make me forget all things and think only of pleasing Thy most loving Heart. O my Jesus, Thou hast spent Thy whole life for me, grant that I may spend the remainder of my life for Thee. Draw me to be all Thine before I die. I hope for all these graces through the merits of Thy passion. O Mary, my Mother, have pity on me, pray for me and help me to love my Jesus. Amen.

Jesus dwells in our Tabernacles to bestow His grace on us.

O my Jesus, make Thyself known, make Thyself loved! Thou art so amiable, and Thou hast done so much to win our love. How comes it then that so few really love! Alas, I my-

self have long been of the number of these thankless wretches! To creatures I have been grateful for even the smallest favour; to Thee alone, who hast given me Thy entire self, I have been ungrateful. I have so often and so grievously offended Thee. Instead of forsaking me, as I deserve, Thou continuest to seek me, and dost try to win my love. Thou even commandest me to love Thee: "*Thou shalt love the Lord thy God with thy whole Heart.*" Since, then, Thou desirest the love of so ungrateful a creature, I will no longer resist Thy will. I desire to love Thee with all my heart. I love Thee, O Jesus, my love, my All! Through the blood Thou hast shed for me, help me to love Thee. My beloved Redeemer, I place all my hopes in Thy precious Blood and in the intercession of Thy most holy Mother. Thou hast given her to me to assist me in the work of my salvation. O

Mary, my Mother, pray to Jesus for me. Thou inflamest with divine love all who love thee. I love thee tenderly; inflame me also with divine love. Amen.

The words of Blosius: "O Pelagus sanctae Dilectionis."

O Ocean of sweetness and divine love, my God, make haste, and give Thyself to me, that I may worthily give myself back again to Thee. Let me never rest here, but be ever soaring up to Thee, that in Thee I may rest, and breathe forth my soul with an entire heart, a full desire, and a most flaming affection. Let me ever prefer Thee, my God, to all the creatures of the world: and for the love of Thee, let me renounce all things of a transitory delight, O Thou only and true joy of my soul! Feed me, O Lord, at the sacred table of Thy di-

vinity; this only thing I beg: I desire that a most ardent and vehement love may penetrate my soul, and so replenish it, that it may be totally changed into Thee. O most sweet Redeemer! grant that I may be inflamed with the love of Thee: and may the fire of divine love totally consume me, that I may live only in the sweet fruition of Thee, my God. Let me not feel or know any other object than Thee alone. O overflowing sea of the most sacred divinity! draw me to Thyself and drown me there; take from me all the affections of my heart, and so apply them to Thyself that I may be perfectly dead to all other objects but Thee, O my God!

An Act of Divine Love.

O my sweet Spouse! my dear Lord Jesus! draw to Thyself all the power of my soul; inflame and anim-

ate my heart with Thy most pure and ardent love. I ask of Thee, Lord, no earthly treasure, no worldly goods or glory. I beg only the riches of Thy pure love, that in all things I may seek Thee alone, prize Thee alone, be content with Thee alone, who art my all, O love of my God! the life of my soul, the centre of all my actions, to Thee I dedicate unreservedly all my desires, all my labours, all I am, and all I have; in fine, my whole being. May I not live one moment, but to love Thee, my God; may I not even breathe but to glorify Thee! O that I could break forth without intermission into seraphic acts of love! O that I could continue to repeat them each moment of my life! O my divine Spouse, may I die in the highest and most perfect exercise of divine love, that I may love and glorify Thee for a blessed eternity. Amen.

All for Jesus.

O Jesus! sweet Jesus! O Jesus divine,
My life and my death unto Thee I resign;
Every action of mine shall Thy patronage claim,
For whatever I do shall be done in Thy name.
If I walk, sweetest Jesus my footsteps shall guide,
If I sit, dearest Jesus shall be by my side,
And the greatest of joys I shall deem it to be
In the night-time to watch, O my Jesus! with Thee.
When with sleep overcome, I these eyelids shall close,
Still breathing Thy love, I will take my repose.
If I study, my Master sweet Jesus shall be;

When writing, my hand shall be guided by Thee;
And when using my pen, it shall be my delight,
The adorable name of my Jesus to write.
If I pray, sweetest Jesus my words shall prepare;
When fatigued, to my Jesus I'll offer my care;
For however with sorrow or labour opprest,
In the love of my Jesus I'll seek for my rest.
When sick, my physician sweet Jesus shall be,
And for comfort I'll turn, O my Jesus! to Thee.
In Thy bosom, my Jesus, I trust I shall die,
With confidence there shall I breathe my last sigh.
When fallen beneath sable death's fatal doom,

The heart of my Jesus shall be my sweet tomb;
and when the cold turf shall be laid over me,
Thy name and Thy cross shall my epitaph be.

Litany of the Bl. Sacrament.

for private devotions only

LORD, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us.
Christ, hear us!
Christ, graciously hear us!
God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, that comest down from heaven,
Hidden God and Saviour,
Manna of the elect,

Have mercy on us.

Wine, whose fruit are virgins,
Bread of abundance and royal sweetness,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Most pure Feast,
Food of Angels,
Hidden Manna,
Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of benediction,
Mystery of faith,
Most high and adorable Sacrament,
Most holy of all sacrifices,
True Propitiation for the living and the dead,
Heavenly Antidote against the poison of sin,
Most wonderful of all miracles,
Most holy Commemoration of the Passion of Christ,

Have mercy on us.

Gift transcending all fullness,
Special Memorial of divine love,
Affluence of divine bounty,
Most august and holy Mystery,
Medicine of immortality,
Tremendous and lifegiving Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Feast at once and our Fellow-guest,
Sweetest banquet at which Angels minister,
Sacrament of piety,
Bond of charity,
Priest and Victim,
Spiritual Sweetness, tasted in its proper source,
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,

Have mercy on us.

Be merciful unto us, *Graciously hear us, O Lord.*

From an unworthy reception of Thy Body and Blood,

From the lust of the flesh,

From the lust of the eyes,

From the pride of life,

From every occasion of sin,

Through the desire, wherewith Thou didst desire to eat this Passover with Thy disciples,

Through that profound humility, wherewith Thou didst wash their feet,

Through that ardent charity, whereby Thou didst institute this divine Sacrament,

Through Thy precious Blood, which Thou hast left us on our altars.

Through the Five Wounds of this Thy most holy Body, which Thou didst receive for us,

O Lord, deliver us.

We sinners,
That Thou wouldst vouchsafe to preserve and increase our faith, reverence, and devotion toward this admirable Sacrament,
That Thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the holy Eucharist,
That Thou wouldst vouchsafe to deliver us from all heresy, perfidity, and blindness of heart,
That Thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy Sacrament,
That at the hour of death Thou wouldst strengthen and defend us by this heavenly Viaticum,
Son of God,

We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us.
Christ, graciously hear us.

℣. Thou didst give them Bread from heaven. (Alleluia).

℟. Containing in itself all sweetness. (Alleluia).

LET US PRAY.

O God, who in this wonderful sacrament hast left us a memorial of Thy Passion; grant, we beseech Thee, that we may so worthily reverence the sacred mysteries of Thy Body and Blood, that we may continually find in our souls the fruit of Thy redemption. Who livest and reignest. God, for ever and ever. Amen.

Devotions to the Holy Ghost.

Seven Prayers to the Holy Ghost.

Revealed by Christ to St. Mechtildis.

THOU most sweet Holy Spirit, true fountain of all grace, who on the holy day of Pentecost didst so perfectly purify the hearts of the apostles from all sin, by the fire of the divine love, that they were prepared to become an ornate dwelling-place for Thee; I beseech Thee, that Thou wouldst purify my poor heart through Thy grace, that it may appear quite pure before the eyes of God. Amen.

2. Thou most benign Holy Ghost, who on the holy day of Pentecost

didst melt the hearts of the apostl
in the fire of Thy divine love, so th
their hearts flowed into the heart
God and were received in His imag
I beseech Thee, that by this same fi
of love my heart may be so entirel
freed from all earthly thoughts, that
may be converted to God, and becom
entirely united with Him. Amen.

3. O Holy Ghost, most rich in lov
who on the holy day of Penteco
didst so inflame the hearts of th
apostles that they, heretofore timi
and weak and full of self-love, b
came so strong and steadfast, th
they did not even fear to die, bu
rather reckoned it a joy and hon
to them, when they had to suffe
shame and disgrace for God's sak
I pray Thee, that Thou would
strengthen me, through Thy lov
against all evil, and make me ste
fast in all good, that I may not onl

patiently suffer all contradictions, but accept them joyfully. Amen.

4. Most charitable Holy Ghost, who on the holy day of Pentecost didst fill the hearts of the apostles so lavishly with the wine of divine love, that they, being inebriated with love, forgot themselves, and desired neither honor nor advantage on their own behalf, but sought only the honor and glory of God in all things. I beseech Thee, that, Thou wouldst also inebriate my soul with the wine of divine love, that, in like manner, I may desire for myself neither honor nor possessions, but seek alone the honor and glory of God in all things. Amen.

5. O most brilliant Holy Ghost, who on the holy day of Pentecost didst so richly penetrate through and through the hearts of the apostles with heavenly sweetness, that from that time no earthy joy, and no hu-

man consolation could turn them away from God, I pray Thee, that Thou wouldst also fill my heart with heavenly sweetness, that it may never more take pleasure in earthly joys and delights. Amen.

6. O most tender and gentle Holy Ghost, who on the holy day of Pentecost didst so take possession of the hearts of Thy apostles, and so inspire them with love for heavenly things, that from inexpressible love to God they were ready, if necessary, to go to Him through a thousand deaths, I pray Thee, to inflame my heart in such a manner with love for divine and heavenly things, that from my whole heart I may desire God alone, and esteem death with all its pains as nothing. Amen.

7. O ever-blessed Holy Ghost, who on the holy day of Pentecost didst with Thy seven gifts so arm and enrich the hearts of the apostles, that

they appeared before God and the angels in the highest beauty and decoration, I beseech Thee, that by Thy seven gifts, as with seven precious stones, Thou wilt so adorn my soul, now defaced and deformed by sin, that it may appear before the eyes of God quite beautiful and perfect. Amen.

Litany of the Holy Ghost.

for private devotion only

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ graciously hear us.
God, the Father of Heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,

Have mercy on us.

Holy Ghost, who proceedest from the Father and the Son,
Holy Ghost, co-equal with the Father and the Son,
Promise of the Father,
Gift of the most high God,
Author of all good,
Consuming fire,
Burning love,
Spiritual unction,
Spirit of truth and of power,
Spirit of wisdom and of understanding,
Spirit of counsel and of fortitude,
Spirit of knowledge and of piety,
Spirit of the fear of the Lord,
Spirit of compunction and of penance,
Spirit of grace and of prayer,
Spirit of charity, peace and joy,
Spirit of patience, longanimity and goodness,
Spirit of benignity, mildness and fidelity,

Have mercy on us.

Spirit of continence, chastity and modesty,
Holy Ghost, the comforter,
Holy Ghost, the sanctifier,
Who, in the beginning didst move upon the waters,
By whose inspiration spoke the holy men of God,
Who didst overshadow Mary,
Who didst co-operate in the miraculous conception of the Son of God,
Who didst descend upon Him at His baptism,
Who, on the day of Pentecost, didst appear in fiery tongues,
By whom we are also born again,
Who dwellest in us,
Who governest the Church,
Who fillest the whole world,

Have mercy on us.

Holy Ghost, *We beseech Thee, hear us.*

That Thou wouldst inflame our hearts with the fire of Thy love, *We beseech Thee, hear us.*

That Thou wouldst impart to us Thy heavenly graces,
That Thou wouldst enlighten us with Thy holy inspirations,
That Thou wouldst make us obedient to Thy inspirations,
That Thou wouldst lead us in the way of Thy commandments,
That Thou wouldst be Thyself our everlasting reward,

We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord!*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord!*

℣. Create in us a clean heart, O God,

℟. And renew a right spirit within us.

LET US PRAY.

GRANT, O merciful Father, that Thy divine Spirit may enlighten, inflame and cleanse our hearts: that It may penetrate us with Its heavenly fear, and make us fruitful in good works. Through Jesus Christ our Lord. Amen.

Devotion to St. Francis of Assisi.

October 4th.

(Portiuncula Day, Aug. 2nd.)

Novena.

First Day.—O fortunate St. Francis, who, in still youthful years, didst impose severe silence on all the voices of the passions, and extend thy hand to the poor, how soon did the sweet and omnipotent voice of God descend to thy heart, prompting thee to lay up treasures only for eternity! Happy the hardships, blessed the miseries,

for which thou didst exchange comforts and rich possessions!

But what will become of us, so tightly bound to the things of this world?—of us, slaves to the world and to the passions, who, ever following these passions, close our eyes so as not to see the dangers which threaten us? Let that voice of the most High which made thee an entirely new man, by thy intercession reach the depths of our heart. With kind violence tear us from the world and its deceits, turn all our affections from the ways of perdition to God, and our desires to heaven! Yes, to heaven! Replace us in the narrow path of salvation. Weak and earthly, we shall never overcome the world, the flesh and the devil unless the power to combat them comes to us from God, and with it grace to persevere. Protect us. O great Saint, ob-

tain for us whatever is necessary to imitate thee.

[The following Verse, Response, and Prayer to be said on each day of the Novena]:

Our Father, etc.
Hail Mary, etc.
Glory be to the Father, etc.
℣. Pray for us, O holy Father
℟. That we may be made worthy of the promises of Christ

LET US PRAY.

O God, who, by the merits of blessed Francis, dost increase Thy Church by a new progeny, grant us, by imitating him to despise earthly things, and ever to rejoice in the participation of heavenly gifts. Through Jesus Christ our Lord. Amen.

Second Day.—O St. Francis! from youth thou didst renounce the world: few and slight surely were thy errors.

Yet in thine own eyes a great sinner, thou didst torment thy life by every rigor, and didst even die on ashes strewn on the ground. And what penance have we ever done? If, by mortification, prayer, alms, we do not wash away our sins in the blood of Christ, what will become of us? O Francis, martyr of penance, hasten to our assistance, obtain for us God's grace to do penance as is necessary for our salvation. Aid us, O great penitent, pray for us.

[Our Father, etc., as above.]

Third Day.—O seraphic Patriarch of the humble, who, on account of thy great humility, wast rich in gifts of grace, and art now in gifts of glory; who, voluntarily poor in all things, didst enrich the world with the teachings and examples of a truly divine humility, aid us to rule our pride, to check the ill-born swelling wishes

which perpetually war on our souls, and are the poisonous sources of mortal sin for us. By thy most powerful intercession, St. Francis, make us humble, mild, and meek—make us saints.

[Our Father, etc., as above.]

Fourth Day.—O sacred fire of God's love, which didst so inflame the heart of Blessed Francis, descend, inflame, fill up, satiate our souls. Without charity we are lost: charity suffers to save us. O Francis, martyr of charity, protect us by thy intercession, obtain for us to love God, to love Him as He loved us, as He loves us still in spite of our ingratitude, because we are the work of His hands. Implant and fructify in us the salutary habit of acknowledging and adoring His providence in everything that befalls us, be it prosperity or adversity—that is, a filial confidence in His mercy.

[Our Father, etc., as above.]

Fifth Day.—From divine grace, by the means, we devoutly implore, O St. Francis, the gift of patience in our external evils or internal tribulations, and resignation to the crosses which it pleases the Almighty to send us, and which certainly come for the greater good of our souls. Wretched we, that sometimes ask, and then cannot bear them. Our impatiences are occasions of sin: thy patience exalted thee to an eminent sanctity. Obtain for us from God, who suffered so much for us, from that God whom thou didst so imitate, that we may begin to suffer in peace for his love, in satisfaction for our sins.

[Our Father, etc., as above.]

Sixth Day.—Our holy protector, perfectly Catholic and Apostolic man, who didst here below so distinguish thyself, with valor maintaining intact the faith of the Roman Church and

the veneration due the holy ministry, and who didst conduct and comfort the three Orders instituted by thee, by hope, by works, and by mellifluous teachings in the way of truth, thus to provide for the wants of Christianity, and still more to magnify the glory of God, obtain for us grace to profit by thy teachings, and by the instructions of the priest, to disengage ourselves from earth and rise to heaven, to profess Christian virtues, edify our neighbor by word and example, so as to dwell at last in heaven, where thou now enjoyest everlasting glory.

[Our Father, etc., as above.]

Seventh Day.—Our Lord Jesus Christ, who when the ardor of holy piety had decreased in the world, didst, in order to rekindle in our hearts the fire of Thy love, renew the sacred imprint of Thy Passion in the flesh of our glorious Francis, be pro

pitious to us with grace, that by his merits and prayers we may constantly and cheerfully bear the cross, and by our works produce fruits worthy of penance. Hear us, O Jesus!

[Our Father, etc., as above.]

Eighth Day.—Holy Patriarch! who can duly praise thy life or envy thy death? Let not the example of the one, or our reverent admiration of the other, be fruitless. Thou art in heaven; thy arrival was proclaimed by miracles. Enjoy, O great Father, the eternal glory which awaits thee, but mercifully remember us. Aid us to put thy teachings into practice; assist us in life; defend us in our last moment against the angel of darkness. We humbly invoke thy patronage, while we celebrate thy glory.

[Our Father, etc., as above.]

Ninth Day.—Almighty, everlasting God! we wretched sinners, yet chil-

dren of Thine, hope that Francis invoked by us will pray Thee in our behalf. He lived like us in the vale of this life, but not in sins like us. Through his merits we implore Thy mercy. And yet as it pleased Thee, O merciful God, that by the sacred stigmas he should become like unto our Redeemer Jesus Christ, permit him to intercede with Jesus and beg for us those graces most suited to our spiritual and temporal wants. This we implore in the name of Thy Son, who, with Thee and the Holy Ghost, lives and reigns for all eternity. Amen.

[Our Father, etc., as above.]

Litany of St. Francis.

for private devotions only

LORD, have mercy on us,
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
God, the Son, Redeemer, of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Have mercy on us.

Holy Mary, conceived without sin,
Holy Mary, special patroness of the three Orders of St. Francis,
St. Francis, Seraphic Patriarch,
St. Francis, most prudent Father,
St. Francis, despiser of the world,
St. Francis, model of penance,
St. Francis, conqueror of vices,
St. Francis, imitator of the Saviour,
St. Francis, bearer of the marks of Christ,
St. Francis, sealed with the character of Jesus,
St. Francis, example of purity,
St. Francis, image of humility,
St. Francis, abounding in grace,
St. Francis, reformer of the erring,
St. Francis, healer of the sick,
St. Francis, pillar of the Church,
Pray for us.

St. Francis, defender of the faith,
St. Francis, Champion of Christ,
St. Francis, defender of thy children,
St. Francis, invulnerable shield,
St. Francis, confounder of the heretics,
St. Francis, converter of the pagans,
St. Francis, supporter of the lame,
St. Francis, raiser of the dead,
St. Francis, healer of the lepers,
St. Francis, our advocate,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord!*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord!*
Christ, hear us.
Christ, graciously hear us.

℣. Pray for us, O blessed Father Francis.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

O Lord Jesus Christ, who, when the world was growing cold, didst, in order to renew in our hearts the flame of love, imprint the sacred marks of Thy Passion on the body of our blessed Father Francis; mercifully grant, that by his merits and prayers we may persevere in bearing the cross, and bring forth worthy fruit of penance, who livest and reignest world without end. Amen.

Vespers for Sundays.

PATER noster, etc.

Ave Maria, etc.

℣. Deus in adjutorium meum intende.

℟. Domine, adjuvandum me festina.

℣. Gloria Patri, et Filio et Spiritui Sancto.

℟. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Alleluia. *In Lent*:

OUR Father, etc.

Hail Mary, etc.

℣. Incline unto my aid, O God!

℟. O Lord! make haste to help me.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the benning, is now and ever shall be, world without end. Amen. Alleluia. *In Lent*: Praise be to Thee,

Laus tibi, Domine, Rex aeternae gloriae.

O Lord! King of eternal glory.

Psalm cix.

DIXIT Dominus Domino meo: * Sede a dextris meis:

Donec ponam inimicos tuos, * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sancto-

THE Lord said to my Lord: Sit Thou at my right hand:

Until I make Thy enemies Thy footstool.

The Lord will send forth the sceptre of Thy power out of Sion: rule Thou in the midst of Thy enemies.

With Thee is the principality in the day of Thy strength: in the

rum: * ex utero ante luciferum genui te.

brightnesss of the saints: from the womb before the day-star I begot Thee.

Juravit Dominus, et non poenitebit eum: * Tu es sacerdos in aeternum secundum ordinem Melchisedech.

The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech.

Dominus a dextris tuis, * confregit in die irae suae reges.

The Lord at Thy right hand, hath broken kings in the day of His wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall judge among nations; He shall fill ruins: He shall crush the heads in the land of many.

De torrente in via bibet: * prop-

He shall drink of the torrent in the

terea exaltabit caput.

Gloria Patri, etc.

way; therefore shall He lift up the head.

Glory be, etc.

Psalm cx.

CONFITEBOR tibi, Domine, in toto corde meo: * in concilio justorum, et congregatione.

Magna opera Domini; * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus; * et justitia ejus manet in saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator

I WILL praise Thee, O Lord! with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord; sought out according to all His wills.

His work is praise and magnificence; and His justice continueth forever and ever.

He hath made a remembrance of His wonderful works, being a

Dominus: * escam dedit timentibus se.

merciful and gracious Lord; he hath given food to them that fear Him.

Memor erit in saeculum testamenti sui: * virtutem operum suorum annuntiabit populo suo:

He will be mindful for ever of His covenant: He will show forth to His people the power of His works:

Ut det illis hereditatem gentium; * opera manuum ejus, veritas et judicium.

That He may give them the inheritance of the Gentiles; the works of His hands are truth and judgment.

Fidelia omnia mandata ejus: confirmata in saeculum saeculi; * facta in veritate et aequitate.

All His commandments are faithful; confirmed for ever and ever made in truth and equity.

Redemptionem

He hath sent re-

misit populo suo: * mandavit in aeternum testamentum suum.

Sanctum, et terribile nomen ejus: * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.

Gloria, et.

demption to His people; He hath commanded His covenant for ever.

Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth for ever.

Glory, etc.

Psalm cxi.

BEATUS vir, qui timet Dominum: * in mandatus ejus volet nimis.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in His commandments.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

His seed shall be mighty upon earth, the generation of the righteous shall be blessed.

Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.

To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

In memoria aeterna erit justus: * ab auditione mala non timebit.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus: justitia ejus manet in saeculum saeculi, * cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet:

The wicked shall see, and shall be angry; he shall gnash with his

desiderium peccatorum peribit.

teeth, and pine away: the desire of the wicked shall perish.

Gloria, etc.

Glory, etc.

Psalm cxii.

LAUDATE pueri Dominum: * laudate nomen Domini.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in saeculum.

Blessed be the name of the Lord, from henceforth and for ever.

A solis ortu usque ad occasum, * laudabile nomen Domini.

From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Do-

The Lord is high above all nations:

minus, * et super coelos gloria ejus.

and His glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in coelo et in terra?

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and earth?

Suscitans a terra inopem, * et de stercore erigens pauperem:

Raising up the neeedy from the earth, and lifting up the poor out of the dunghill:

Ut collocet eum cum principibus, * cum principibus populi sui.

That He may place him with princes, with the princes of His people.

Qui habitare facit sterilem in domo, * matrem filiorum laetantem.

Who maketh the barren woman to dwell in a house, the joyful mother of children.

Gloria, etc.

Glory, etc.

Psalm cxiii.

In exitu Israel de Aegypto, * domus Jacob de populo barbaro.

When Israel went out of Egypt, the house of Jacob, from a barbarous people:

Fact est Judaea sanctificatio ejus, * Israel potestas ejus.

Judea was made his sanctuary, Israel his dominion.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

The sea saw, and fled: Jordan was turned back.

Montes exultaverunt et arietes: * et colles sicut agni ovium?

The mountains skipped like rams, and the hills like the lambs of the flock.

Quid est tibi mare quod fugisti: * et tu Jordanis quia conver-

What aileth thee, O thou sea! that thou didst flee: and thou, O Jor-

sus est retrorsum?

dan! that thou wast turned back?

Montes exultastis sicut arietes, * et colles sicut agni ovium?

Ye mountains! that ye skipped like rams, and ye hills! like lambs of the flock?

A facie Domini moto est terra, * a facie Dei Jacob.

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Who turned the rock into pools of waters, and the stony hill into fountains of waters.

Non nobis Domine, non nobis; * sed nomini tuo da gloriam.

Not to us, O Lord, not to us; but to Thy name give glory.

Super misericordia tua, et veritate tua; * ne-

For thy mercy, and for Thy truth's sake: lest the Gen-

quando dicant gentes: Ubi est Deus eorum?

tiles should say: Where is their God?

Deus autem noster in coelo: * omnia quaecumque voluit fecit.

But our God is in heaven: He hath done all things whatsoever He would.

Simulacra gentium argentum et aurum, * opera manuum hominum.

The idols of the Gentiles are silver and gold, the works of the hands of men.

Os habent, et non loquentur: * oculos habent, et non videbunt.

They have mouths, and speak not; they have eyes, and see not.

Aures habent, et non audient; * nares habent, et non odorabunt.

They have ears, and hear not; they have noses, and smell not.

Manus habent, et non palpabunt: pedes habent, et

They have hands, and feel not; they have feet, and walk

non ambulabunt: * non clamabunt in gutture suo.

not; neither shall cry out through their throat.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Let them that make them become like unto them, and all such as trust in them.

Domus Israel speravit in Domino: * adjutor eorum et protector, eorum est.

The house of Israel hath hoped in the Lord: He is their helper and their protector.

Domus Aaron speravit in Domino: * adjutor eorum et protector, eorum est.

The house of Aaron hath hoped in the Lord: He is their helper and their protector.

Qui timent Dominum, speraverunt in Domino: * adjutor et protector, eorum est.

They that fear the Lord have hoped in the Lord: He is their helper and their protector.

Dominus me-

The Lord hath

mor fuit nostri: * et benedixit nobis.

been mindful of us, and hath blessed us.

Benedixit domui Israel: * benedixit domui Aaron.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum majoribus.

He hath blessed all that fear the Lord, both little and great.

Adjiciat Dominus super vos; * super vos, et super filios vestros.

May the Lord add blessings upon you; upon you, and upon your children.

Benedicti vos a Domino * qui fecit coelum et terram.

Blessed be you of the Lord, who made heaven and earth.

Coelum coeli Domino: * terram autem dedit filiis hominum.

The heaven of heaven is the Lord's: but the earth he hath given

to the children of men.

Non mortui laudabunt te Domine: * neques omnes, qui descendunt in infernum.

The dead shall not praise Thee, O Lord! nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus, Domino, * ex hoc nunc et usque in saeculum.

But we that live bless the Lord, from this time now and for ever.

Gloria, etc.

Glory, etc.

[The following Psalm is sung on sundry festivals, in place of the foregoing.]

Psalm cxvi.

LAUDATE Dominum, omnes gentes: * laudate eum, omnes populi.

O PRAISE the Lord, all ye nations: praise Him all ye people.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in aeternum.

For His Mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Gloria, etc.

Glory, etc.

Capitulum, 2 Cor. i.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

℟. Deo gratias.

℟. Thanks be to God.

The Hymn.

Lucis Creator optime!	O great Creator of the light!
Lucem dierum proferens,	Who from the darkness womb of night,
Primordiis lucis novae,	Brought'st forth new light at nature's birth.
Mundi parans originem.	To shine upon the face of earth;
Qui mane junctum vesperi,	Who, by the morn and evening ray,
Diem vocari precipis;	Hast measured time and called it day;
Illabitur tetrum chaos;	Whilst sable night involves the spheres,
Audi preces cum fletibus;	Vouchsafe to hear our prayers and tears;

Ne mens, gravata crimine,
Vitae sit exul munere;
Dum nil perenne cogitat,

Seseque culpis illigat
Coeleste pulset ostium,
Vitale tollat praemium:
Vitemus omne noxium:
Purgemus omne pessimum.
Praesta, Pater piissime!

Patrique compar unice,
Cum Spiritu Paraclito,

Lest our frail mind, with sin defiled,
From gift of life should be exiled.
Whilst on no heavenly thing she thinks;

But twines herself in Satan's links.
Oh may she soar to heaven above,
The happy seat of truth and love;
Meantime, all sinful actions shun,
And satisfy for evil done.
This prayer, most gracious Father! hear;

Thy equal Son incline His ear,
Who, with the Holy Ghost and Thee,

Regnans per omne saeculum.
Amen.

℣. Dirigatur, domine, oratio mea,

℟. Sicut incensum in conspectu tuo.

Doth live and reign eternally.
Amen.

℣. Let my prayer, O Lord, be directed,

℟. As incense in Thy sight.

The Magnificat; or, the Canticle of the Bl. Virgin: St. Luke i.

Magnificat * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Qui respexit humilitatem ancillae suae, * ecce enim ex hoc beatam me dicent

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid: for behold from henceforth all

omnes generationes.

generations shall call me blessed.

Quia fecit mihi magna qui potens est; * et sanctum nomen ejus.

For He that is mighty hath done great things to me and holy is His name.

Et misericordia ejus a progenie in progenies, * timentibus eum.

And His mercy is from generation to generation to them that fear Him.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.

Deposuit potentes de sede: * et exaltavit humiles.

He hath put down the mighty from their seat; and hath exalted the humble.

Esurientes implevit bonis: * et

He hath filled the hungry with

divites dimisit inanes.

good things: and the rich He hath sent empty away.

Suscepit Israel puerum suum; * recordatus misericordiae suae.

He hath received Israel His servant; being mindful of His mercy.

Sicut locutus est ad patres nostros; * Abraham et semini ejus in saecula.

As He spoke to our fathers; to Abraham and to his seed for ever.

Gloria, etc.

Glory, etc.

[Then follows the prayer, which is different every Sunday.]

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. Fidelium animae, per misericordiam Dei, requiescant in pace.

℣. May the souls of the faithful, through the mercy of God, rest in peace.

℟. Amen.

℟. Amen.

Pater noster, etc.

Our Father, etc.

[When Complin is not said immediately after Vespers, after the verse, Fidelium animae, etc.,—May the souls, etc., and Our Father, are said.]

℣. Dominus det nobis suam pacem.

℣. May the Lord grant us His peace!

℟. Et vitam aeternam. Amen.

℟. And life everlasting. Amen.

[Then is said one of the following anthems, according to the time.]

The Anthem from the first Sunday of Advent till the Purification, inclusive.

ALMA Redemptoris, mater, quae pervia coeli;

MOTHER of Jesus! heaven's open gate,

Porta manes, et stella maris, succurre cadenti,

Surgere qui curat populo; tu quae genuisti,

Natura mirante, tuum sanctum genitorem,

Virgo prius ac posterius; Gabrielis ab ore,

Sumens illud Ave, peccatorum miserere.

Star of the sea, support the fallen state

Of mortale; thou whose womb thy Maker bore;

And yet, strange thing, a virgin, as before;

Who didst, from Gabriel's hail, this news receive,

Repenting sinners by thy prayers relieve.

In Advent.

℣. Angelus Domini nuntiavit Mariae.

℟. Et concepit de Spiritu Sancto.

℣. The angel of the Lord declared unto Mary.

℟. And she conceived by the Holy Ghost.

OREMUS.

GRATIAM tuam quaesumus Domine! mentibus nostris infunde: ut qui, angelo nuntiante, Christi, Filii tui incarnationem cognovimus, per passionem ejus, et crucem, ad resurrectionem gloriam perducamur. Per eumdem Christum, Dominum nostrum.

℟. Amen.

LET US PRAY.

POUR forth, we beseech Thee, O Lord! Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son has been made known by the message of an angel, may, by His passion and Cross, be brought to the glory of his resurrection; through the same Christ, our Lord.

℟. Amen.

From Christmas Day to the Purification.

℣. Post partum virgo inviolata permansisti.

℟. Dei genitrix! intercede pro nobis.

℣. After childbirth Thou didst remain an inviolate virgin.

℟. Mother of God! make intercession for us.

OREMUS.

DEUS! qui salutis aeternae beatae Mariae virginitate foecunda humano generi praemia praestitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam, meruimus Auctorem vitae suscipere

LET US PRAY.

O GOD! who by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may be sensible of the benefits of her intercession, by whom we have re-

Dominum nostrum Jesum Christum, Filium tuum.

℟. Amen.

ceived the Author of life, our Lord, Jesus Christ, Thy Son.

℟. Amen.

From the Purification till Easter.

Ave, Regina coelorum!

Ave, domina angelorum!

Salve, radix! salve, porta!

Ex qua mundo lux est orta!

Gaude, virgo gloriosa!

Super omnes speciosa;

Hail, Mary, queen of heavenly spheres!

Hail, who the angelic host reveres.

Hail, fruitful root! hail, sacred gate!

Whence the world's light derives its date.

O glorious maid, with beauty blessed!

May joys eternal fill thy breast!

Vale, O valde decora!

Thus crowned with beauty and with joy.

Et pro nobis Christum exora.

Thy prayers with Christ for us employ.

℣. Dignare me laudare te, virgo sacrata!

℣. Vouchsafe, O sacred virgin! to accept my praises.

℟. Da mihi virtutem contra hostes tuos.

℟. Give me power against thy enemies.

OREMUS.

LET US PRAY.

CONCEDE, misericors Deus! fragilitati nostrae praesidium! ut qui sanctae Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per

GRANT us, O merciful God! strength against all our weakness; that we, who celebrate the memory of the holy mother of God, may by the help of her intercession, rise again from our iniquities: per

eumdem Christum, Dominum nostrum.

℟. Amen.

through the same Christ our Lord.

℟. Amen.

From Easter until Trinity.

REGINA coeli! laetare, Alleluia;

Quia quem meruisti portare, Alleluia.

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

℣. Gaude et laetare, Virgo Maria! Alleluia.

℟. Quia surrexit Dominus vere, Alleluia.

O QUEEN of heaven! rejoice, Alleluia;

For He whom thou didst deserve to bear. Alleluia.

Is risen again as He said, Alleluia.

Pray for us to God, Alleluia.

℣. Rejoice and be glad, O Virgin Mary. Alleluia.

℟. Because our Lord is truly risen. Alleluia.

OREMUS.

DEUS! qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum laetificare dignatus es; praesta, quaesumus, ut per ejus genitricem Virginem Mariam perpetuae capiamus gaudia vitae. Per eumdem Christum, Dominum nostrum.

℟. Amen.

LET US PRAY.

O GOD! who by the resurrection of Thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseech Thee, that by the Virgin Mary, His mother, we may receive the joys of eternal life through the same Christ, our Lord.

℟. Amen.

From Trinity Sunday until Advent.

SALVE, regina, mater misericordiae! vita, dul-

HAIL, O Queen, O mother of mercy! hail, our

cedo, et spes nostra, salve!

life, our comfort, and our hope!

Ad te clamamus, exules filii Evae. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

We, the banished of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Come, then, our advocate, and look upon us with those thy pitying eyes.

Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende;

And after this our banishment, show us Jesus, the blessed fruit of thy womb;

O clemens! O pia! O dulcis Virgo Maria!

O merciful! O pious! O sweet Virgin Mary.

℣ Ora pro no-

℣. Pray for us,

bis, sancta Dei genitrix!

℟. Ut digni efficiamur promissionibus Christi.

O holy mother of God!

℟. That we may be made worthy of the promises of Christ.

OREMUS.

OMNIPOTENS, sempiterne Deus! qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum Filii tui habitaculum effici mereretur Spiritu Sancto cooperante; praeparasti; da, ut cujus commemoratione laetamur, ejus pia interces-

LET US PRAY.

ALMIGHTY and eternal God! who, by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious virgin mother, Mary, that she might become a worthy habitation for Thy Son; grant, that as with joy we celebrate her memory, so by her pious

sione ab instantibus malis, et a morte perpetua liberemur Per eumdem Christum Dominum nostrum.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

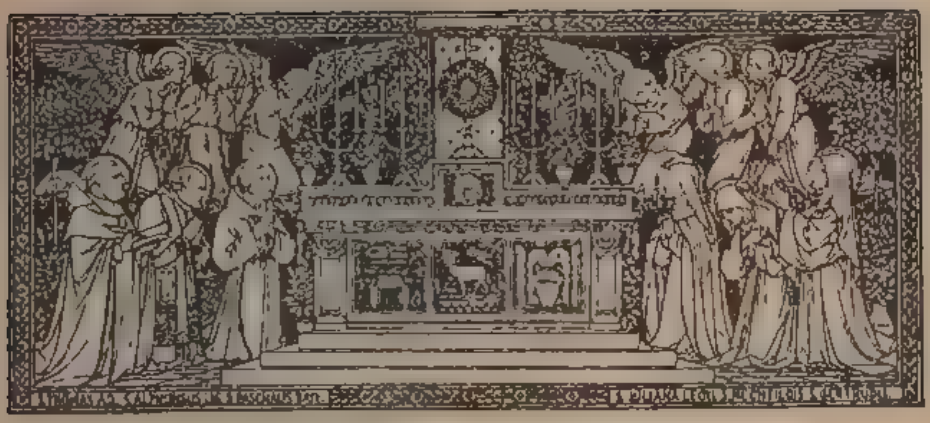
℟. Amen.

intercession we may be delivered from present evils and eternal death: through the same Christ our Lord.

℟. Amen.

℣. May the divine assistance always remain with us.

℟. Amen.



The Benediction

OF THE BLESSED SACRAMENT.

When the priest opens the tabernacle and incenses the Blessed Sacrament, is sung the Hymn:

O SALUTARIS Hostia,
Quae coeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque domino,
Sit sempiterna gloria,
Qui vitam sine termino

O SAVING Victim, opening wide,
The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great name be endless praise,
Immortal Godhead one in three;
Oh, grant us endless length of days

Nobis donet in patria.
Amen.

In our true native land with Thee.
Amen.

Then is sung the hymn Tantum ergo Sacramentum.

TANTUM ergo Sacramentum
Veneremur cernui:

DOWN in adoration falling,
Lo, the sacred Host we hail;

Et antiquum documentum,
Novo cedat ritui;

Lo, o'er ancient forms departing,
Newer rites of grace prevail;

Praestet fides supplementum
Sensuum defectui.

Faith for all defects supplying
Where the feeble senses fail.

Genitori Genitoque

To the everlasting Father,

Laus et jubilatio,

And the Son who reigns on high,

Salus honor, virtus quoque
Sit et benedictio:

With the holy Ghost proceeding
Forth from each eternally,

Procedenti ab utroque
Compar sit laudatio.

Be salvation, honor, blessing,
Might and endless Majesty!

℣. Panem de coelo praestitisti eis. Alleluia.

℟. Omne delectamentum in se habentem. Alleluia.

℣. Thou didst give them bread from heaven. Alleluia.

℟. Containing in itself all sweetness. Alleluia.

OREMUS.

DEUS, qui nobis sub Sacramento mirabili, passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, etc. Amen.

LET US PRAY.

O GOD, who under a wonderful Sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of thy redemption. Who livest, etc. Amen.

Here the Benediction is given with the Blessed Sacrament, all bowing down in profound adoration, and beseeching His blessing on themselves, and on the whole Church, upon the world.

New Approved Litany of St. Joseph.

(*By a decree of the Sacred Congregation of Rites, dated March 18th, 1909, His Holiness Pope Pius X., has approved for public and private devotion the following Litany of Saint Joseph, granting an Indulgence of 300 days applicable to the Souls in Purgatory to those who recite same.*)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, *have mercy on us.*
God, the Son, Redeemer of the world, *have mercy on us.*
God, the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Holy Mary,
Saint Joseph,
Illustrious Scion of David,
Light of Patriarchs,
Spouse of the Mother of God,
Chaste Guardian of the Virgin,
Foster-Father of the Son of God,
} *Pray for us.*

Watchful Defender of Christ,
Head of the Holy Family,
Joseph, most just,
Joseph, most chaste,
Joseph, most prudent,
Joseph, most valiant,
Joseph, most obedient,
Joseph, most faithful,
Mirror of patience,
Lover of poverty,
Model of workmen,
Ornament of the domestic life,
Guardian of virgins,
Safeguard of families,
Consolation of the poor,
Hope of the sick,
Patron of the dying,
Terror of the demons,
Protector of the Holy Church,

Pray for us.

Lamb of God, who takest away the sins of the world, *spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *have mercy on us, O Lord.*

℣. He made him Lord over His house.

℟. And Ruler of all His possessions.

LET US PRAY.

God, who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother, grant, we beseech Thee, that we may be made worthy to have him for our intercessor in Heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. *Amen.*

Litany of St. Aloysius.

for private devotions only

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,

Have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Aloysius,
Most beloved of Christ,
The delight of the blessed Virgin,
Most chaste youth,
Angelic youth,
Most humble youth,
Model of young students,
Despiser of riches,
Enemy of vanities,
Scorner of honors,
Honors of princes,
Jewel of the nobility,
Flower of innocence,
Ornament of a religious state,
Mirror of mortification,
Mirror of perfect obedience,
Lover of evangelical poverty,
Most affectionately devout,
Most zealous observer of rules,
Most desirous of the salvation of souls,
Perpetual adorer of the Holy Eucharist,
Particular client of St. Ignatius,
Pray for us.
Be merciful, *Spare us, O Lord.*
Be merciful, *Hear us, O Lord.*

From the concupiscence of the eyes,
From the concupiscence of the flesh,
From the pride of life,
Through the merits and intercession of St. Aloysius,
Through his angelical purity,
Through his sanctity and glory,
O Lord, deliver us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us.
Christ, graciously hear us.

℣. Pray for us, St. Aloysius.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

O GOD, distributor of heavenly gifts! who didst unite in the angelic youth, Aloysius, wonderful innocence of life with an equal severity of penance; grant, through his merits and prayers that we, who have not followed the example of his innocence may imitate his practice of penance through our Lord, Jesus Christ. Amen.

Prayer to Obtain the Virtue of Holy Purity.

O AMIABLE Saint! whose life was more angelical than human, I, thy most unworthy servant come to confide, in a special manner, to thy pure hands and to thy watchful solicitude, the purity of my soul and of my body. Angel of purity, I earnestly beseech thee to intercede for me with Jesus Christ, the immaculate Lamb, and with His holy Mother, the Virgin of virgins, that I may be preserved from every grievous sin, and from the least stain of impurity.

When thou seest me tempted, and in danger of sinning against that virtue which was so dear to thee, remove far from my mind and heart every unchaste thought and desire: bring to my mind the thought of Jesus Christ crucified; fill my heart with the fear of God; kindle within it the fire of divine love, and obtain, that after having imitated thy virtues here below, I may enjoy with thee in heaven the happiness to possess God, and to possess Him for ever. Amen.

Our Father . . . Hail Mary . . .

Litany of the Angel Guardian.

for private devotions only

LORD, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us.
Christ, hear us!
Christ, graciously hear us!
God, the Father of heaven,
God, the son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Have mercy on us.

Holy Mary, Queen of Angels,
Holy Angel, my prince,
Holy Angel, my monitor,
Holy Angel, my counselor,
Holy Angel, my defender,
Holy Angel, my steward,
Holy Angel, my friend,
Holy Angel, my negotiator,
Holy Angel, my intercessor,
Holy Angel, my patron,
Holy Angel, my director,
Holy Angel, my ruler,
Holy Angel, my protector,
Holy Angel, my comforter,
Holy Angel, my brother,
Holy Angel, my teacher,
Holy Angel, my shepherd,
Holy Angel, my witness,
Pray for us.

Holy Angel, my helper,
Holy Angel, my watcher,
Holy Angel, my conductor,
Holy Angel, my preserver,
Holy Angel, my instructor,
Holy Angel, my enlightener,
Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord!*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord!*
Christ, hear us.
Christ, graciously hear us.

℣. Pray for us, O holy Angel Guardian,
℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

ALMIGHTY, everlasting God, who in the counsel of Thy ineffable goodness hast appointed to all the faithful, from their mother's womb, a special Angel Guardian of their body and soul; grant, that I may so love and honour him whom Thou hast so mercifully given me, that protected by the bounty of Thy grace, and by his assistance, I may merit to behold, with him and all the angelic host, the glory of Thy countenance in the heavenly coun-

try. Who livest and reignest, world without end. Amen.

Prayer to One's Angel Guardian.

O MOST faithful companion, appointed by God to be my guardian, my protector and defender, and who never leavest my side; how shall I thank thee for thy faithfulness and love, and for the benefits which thou hast conferred upon me? Thou watchest over me while I sleep; thou comfortest me when I am sad; thou liftest me up when I am down; thou avertest the dangers that threaten me; thou warnest me of those that are to come; thou withdrawest me from sin, and excitest me to good; thou exhortest me to penance when I fall, and reconcilest me to God. Long ago should I have been thrust down into hell, unless by thy prayers thou hadst turned away from me the anger of God. Leave me not, nor forsake me ever, I beseech thee; but still comfort me in adversity, restrain me in prosperity, defend me in danger, assist me in temptations, lest at any time I fall beneath them. Offer up in the sight of the Divine Majesty my prayers and petitions, and all my works of piety, and help me to persevere in grace, until I came to everlasting life. Amen.

Litany of St. Teresa.

for private devotions only

LORD, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us.
Christ, hear us!
Christ, graciously hear us!
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,

Have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Teresa, whose heart was filled with the love of God,
St. Teresa, most humble servant of God,
St. Teresa, most zealous for the glory of God,
St. Teresa, woman truly strong in mind,
St. Teresa, truly detached from all created objects,
St. Teresa, great light of the Catholic Church,

Pray for us.

St. Teresa, who wished to suffer or to die,
St. Teresa, who exclaimed, O Lord! how sweet and pleasing are Thy ways,
St. Teresa, who desired so much the salvation of souls,
St. Teresa, who tasted and saw how sweet is the Lord, even in this vale of miseries,
St. Teresa, who said, O death! who can fear thee, since thou art the way to true life,
St. Teresa, true lover of the cross of Christ,
St. Teresa, who lived to love, died to love, and will love eternally,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord!*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord!*

℣. Pray for us, O St. Teresa!

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

O GOD, who didst replenish the heart of Thy blessed servant St. Teresa with the treasures of Thy divine love; grant, that like her, we may love and suffer all things for Thee, and in union with Thee; that we may gain souls to Thee and secure our own, by the faithful observance of our holy rules; this we beg through the merits of our Saviour, and the intercession of Thy glorious servant, St. Teresa. Amen.

Prayer of the Little Flower

Prayer of the Church

O LORD, Who hast said: Unless ye become as little children, ye shall not enter into the kingdom of heaven, grant unto us, we beseech Thee, so to follow the footsteps of blessed Therese, virgin, in lowliness and simplicity of heart that we may gain everlasting rewards. Who livest.

Litany of St. Elizabeth.

for private devotions only

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
God, the son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Have mercy on us.

Holy Mary, mother of mercy,
Holy Elizabeth, mother of the poor,
St. Elizabeth, who didst fear God from thy heart,
St. Elizabeth, most fervent in devotion,
St. Elizabeth, devout and beloved disciple of Jesus,
St. Elizabeth, imitator of blessed Francis,
St. Elizabeth, of noblest faith and birth,
St. Elizabeth, devoted to all pious offices,
St. Elizabeth, whose nights were spent in prayer and contemplation,
St. Elizabeth, who was consoled with heavenly visions,
St. Elizabeth, beloved of God and man,
Pray for us.

St. Elizabeth, full of contempt of this world,
St. Elizabeth, example of poverty, chastity and obedience,
St. Elizabeth, solace of thy husband,
St. Elizabeth, mirror of widows,
St. Elizabeth, holocaust of penance and humility,
St. Elizabeth, admirable preacher of meekness,
St. Elizabeth, despiser of the luxuries of the regal house,
St. Elizabeth, lover of the cross of Christ,
St. Elizabeth, light of all pious women,
St. Elizabeth, nourisher of the orphans,
St. Elizabeth, always intent on works of mercy,
St. Elizabeth, consoler of all sorrows,
St. Elizabeth, teacher of the poor,
St. Elizabeth, seeker of contumely and affronts,
St. Elizabeth, distributor of thy riches to thy poor neighbors,
St. Elizabeth, patient in adversity,
St. Elizabeth, maker of vestments for the poor,
St. Elizabeth, hospitable receiver of pilgrims and sick,
St. Elizabeth, succor of the needy,

Pray for us.

St. Elizabeth, formidable to demons,
St. Elizabeth, example of all spiritual perfection,
St. Elizabeth, repressor of all vain and dissolute conversation,
St. Elizabeth, cheered by angelic choirs in thy last agony,
St. Elizabeth, miraculous in life,
St. Elizabeth, helper of our devotions,
St. Elizabeth, our sweetest patron,
Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord!*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord!*
Christ, hear us.
Christ, graciously hear us.

℣. Pray for us, blessed Elizabeth,
℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

ENLIGHTEN, O God of compassion, the hearts of Thy faithful servants, and through the glorious prayers of blessed Elizabeth, make us to despise the pleasing things of this world, and ever to delight in the consolations of heaven. Through Christ our Lord. Amen.

The Mass for Bridegroom and Bride.

(*For the Ordinary of the Mass, see p.* 221.)

THE INTROIT.

MAY the God of Israel join you together: and may He be with you who was merciful to two only children: and now, O Lord, make them bless Thee more fully.

V. Blessed are all they that fear the Lord: that walk in His ways.

V. Glory be to the Father, etc.

May the God of Israel, etc.

THE COLLECT.

GRACIOUSLY hear us, Almighty and merciful God, that what is performed by our ministry may be abundantly filled with Thy blessing. Through, etc.

THE EPISTLE.

LET women be subject to their husbands, as to the Lord; because man is head of the woman, as Christ is Head of the Church: Himself is Saviour of his body. Therefore as the Church is sub-

ject to Christ, so also let women be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it, with the laver of water in the word of life, that He Himself might present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it may be holy, and without blemish. So also the men ought to love their wives, as their own bodies. He who loveth his wife, loveth himself. For no man ever hated his own flesh, but he nourisheth and cherisheth it, as also Christ the Church: for we are members of His body, of His flesh, and of His bones. For this cause man shall leave his father and mother, and shall cleave to his wife, and they two shall be one flesh. This mystery is great, but I speak in Christ, and in the Church. Nevertheless, let each of you love his wife as he loveth himself; and let the wife fear her husband.

THE GRADUAL.

THY wife shall be as a fruitful vine on the walls of thy house.

V. Thy children as olive plants round about thy table. Alleluia, alleluia.

V. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima, instead of Alleluia and V. is said the

TRACT.

BEHOLD, thus shall every man be blessed that feareth the Lord.

V. May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

V. And mayest thou see thy children's children: peace upon Israel.

At Easter-tide the Gradual is omitted, and in its place is said:

Alleluia, Alleluia.

MAY the Lord send you help from the sanctuary: and defend you out of Sion. Alleluia.

V. May the Lord bless you out of Sion: who hath made heaven and earth. Alleluia.

THE GOSPEL.

AT that time there came to Jesus the Pharisees, tempting Him, and saying: Is it lawful for a man to put away

his wife for every cause? And He answered and said to them: Have ye not read, that He who made man from the beginning, made them male and female? and said: For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.

After the Pater Noster, the Priest, standing at the Epistle-side of the Altar, and turning towards the Bridegroom and Bride, who kneel before the Altar, says over them the following prayers:

THE OFFERTORY.

IN Thee, O Lord, have I put my trust: I said, Thou art my God: my lot is in Thy hands.

THE SECRET PRAYER.

RECEIVE, we beseech Thee, O Lord, the gift we here offer up in behalf of Thy holy Law of Marriage: and as Thou art the Giver of the work, be Thou also the Disposer thereof. Through our Lord, etc.

LET US PRAY.

BE favorable, O Lord, unto our prayers, and graciously protect Thine ordinance, whereby Thou hast provided for the propagation of mankind; that what is now joined together by Thine authority may be preserved by Thy help. Through our Lord Jesus Christ, etc.

R. Amen.

LET US PRAY.

O GOD, who by the might of Thy power didst make all things out of nothing; who when the foundations of the world were laid, and man was made on the image of God, didst so ordain the inseparable aid of woman, as to give her body its origin from that of man: teaching thereby that what it had pleased Thee to fashion out of one could never be lawfully put asunder: O God, who hast consecrated wedlock to so excellent a mystery, that in the marriage covenant Thou wouldst foreshow the mysterious union of Christ with His Church: O God, by whom woman is joined to man, and that union, established in the beginning, is gifted with a blessing, which alone was not taken away, either in punishment of original sin, or by the sentence

of the Flood: look graciously down upon this Thy handmaid, now about to be joined in marriage, who heartily desires to be strengthened by Thy protection: may it be to her a yoke of love and peace; faithful and chaste may she marry in Christ, and be a follower of holy matrons: may she be pleasing to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. In none of her deeds may that first author of transgression have any share; may she abide firmly knit unto the faith and the commandments; joined in one union, may she remain ever constant thereto; may she fortify her weakness by the strength of a chastened life; in shamefacedness be grave, in modesty worthy of respect, in heavenly doctrines learned; may she be fruitful in offspring; may she be approved and blameless; and attain unto the rest of the Blessed, and unto the heavenly kingdom, that they both see their children's children unto the third and fourth generation, and arrive at a happy old age. Through the same our Lord Jesus Christ, etc.

R. Amen.

THE COMMUNION.

BEHOLD, thus shall every man be blessed that feareth the Lord: and mayest thou see thy children's children: peace upon Israel!

THE POSTCOMMUNION.

WE beseech Thee, O God Almighty, to accompany with Thy gracious favor what Thy providence hath ordained; and preserve in continual peace those whom Thou hast joined in lawful union. Through our Lord, etc.

After the Benedicamus Domino, the Priest turns towards the Bridegroom and Bride, and says:

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfil His blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

He then sprinkles them with holy water. Afterwards, bowing down before the Altar, he says the Placeat, gives the Blessing, and ends the Mass as usual.

A Prayer to be said by Husband or Wife.

O MERCIFUL God, we humbly beseech Thee to send Thy blessing continually upon us, and to make us thankful for all that Thou hast already vouchsafed unto us; and as Thou hast made us one in the mystical grace of matrimony, grant that we may be also inwardly of one heart and of one mind, paying due honor one to another, united in love to Thee and to each other in Thee; living together in peace and holiness, as faithful members of Thy Church, denying ourselves, and being a mutual help, comfort, and support to each other, all the days of our life. (Give us grace to train our children in Thy faith and fear.) Bless us with health and strength, if it be Thy will, and with whatever else Thy good providence shall see to be best for our souls and bodies. Fit and prepare us day by day for our departure hence, that we may together inherit eternal life in Thy heavenly kingdom. Through the merits of Jesus Christ, our Lord and Saviour. Amen.

Occasional Prayers.

Prayer for Father and Mother.

O ALMIGHTY God, who hast given unto me my father and mother, and made them to be an image of Thy authority and tender watchfulness, and hast commanded me to love, honor, and obey them in all things; give me grace cheerfully and with my whole heart to keep this law. Help me to love them fervently, to honor them truly, to yield a ready obedience to all their wishes, to study their happiness in everything, and to bear with patience the humility of their rebukes. Deliver me, O God,

from pride, rebellion, and stubbornness.

May I ever deny myself, in all lawful things, to please my parents, and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I ever be deaf to those who suggest the despising or neglecting my parents' advice. May I never afflict them by following bad counsel, wicked company or any evil ways. May I always study to be their comfort, in recompence for all the care, trouble, and love they have had for me. May I never show impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in everything relating to my duty, and suffer no change of circumstances to withdraw

me from it. May I in no lawful concern whatever offend my parents on earth, or displease Thee, my Father, who art in heaven. Through Jesus Christ our Lord. Amen.

Prayer of Parents.

Assist me, O heavenly Father, in discharging my duty to my children. Endow me with true Christian wisdom, to discern what to grant, and what to deny. Let neither passion, ill-humor, nor fondness make me yield to them in anything that may be prejudical to either soul or body. Enable me always to give them good example; to preserve them from bad company, or from hearing or doing what may induce them to commit evil; and whenever they do amiss, prompt me to give them timely correction, more out of love than from passion. Deliver me from all manner of prodigality — intemperance—idle-

ness—vanity—neglect, or ill-management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over solicitous to make them great in this world.

Direct me, O God, in every particular that can contribute to their Christian education, and enable me to remove from them whatever may do them harm. Deliver me from all indiscreet partialities—from discouraging them—or showing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the trouble they find at home. Be Thou a father to them, and supply, by Thy goodness, whatever is wanting in me. Preserve them from the corruption of the world, from sin, and all evil, and excite them to all good. Deliver them from the effects of a vain and inconstant mind, and make them Thy

faithful servants here, that they may come at length to that happiness which Christ has purchased for them: through the same Jesus Christ our Lord. Amen.

Prayer of Husband or Wife.

O God, who hast ordered the holy state of matrimony, wherein I am engaged, grant me grace to comply with all its obligations, and to perform them in such a manner as is becoming a Christian, not an unbeliever. Preserve my love undefiled, according to Thy divine command, and let the duty of love help to conduct me with comfort through all the obligations and difficulties of my state. Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance as to resign my own thoughts and inclinations for preserving it. Inspire me with true humility

and patience, that I may submit to and bear with all crosses, in the manner the apostle requires. Furnish me with all other helps, that whatever difficulties may occur. I may persevere with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill-humor, or impatience, as to weaken, much less to break, the bond which Thou hast sanctified, and which cannot be dissolved but by death. May I always be faithful and indefatigable in the discharge of the duties of my state, doing and suffering whatever falls to my lot, with such absolute submission to Thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to Thy pleasure or permission; and, under all difficulties, still labor to work out my salvation: through Christ our Lord. Amen.

Prayer for the Pastor.

O Jesus, Prince of pastors, give our pastor all the virtues necessary for his sanctification. Give him love, wisdom, and strength, and make him a pastor according to Thy own heart. Send down upon him and the congregation committed unto him, the spirit of Thy saving grace, that he may please Thee, and the day of judgment be his joy and his crown.

O Lord Jesus, who hast been pleased to appoint for Thy Church holy pastors, that they may lead Thy people to holiness and true happiness; penetrate our pastor, and the entire clergy with ardent zeal and holy love for their high calling. Guide them Thyself, O God, in all their actions, that, after having been here below prudent and faithful servants, they may hereafter receive the bright crown, Thou hast promised in a bless-

ed eternity, to the priests, who shall have consecrated their lives to Thy service, and the salvation of their brethren. Amen.

Prayer in any necessity.

O God, our refuge and strength, the fountain of all goodness, mercifully hear the fervent prayers of Thy Church, and grant that what we ask with faith, we may effectually obtain: through, etc.

Various Devotions.

Act of Consecration to St. Joseph.

O BLESSED Joseph, chaste spouse of the Mother of God; foster Father of His adorable Son; guardian, protector, confident, imitator and co-operator with both; in consideration of the illustrious prerogative, in consideration of the power which God has granted thee on earth and in heaven, I consecrate to thee my heart. I desire that, next to Jesus and Mary, thou shouldst be, O blessed St. Joseph, the object of my respect and homage. O, that I could captivate all hearts, and present them to thy throne! But

I have only my own heart; I offer it to thee; I submit it to thy empire.

Next to the love of Jesus and Mary, may thy love and thy glory be the beginning and end of all my thoughts, desires, words and actions. Never was a heart more inflamed than thine with the desire to see the love of Jesus and Mary everywhere reign. Animate it in my heart; may it possess, penetrate, inflame and consume it. I desire this, and pray thee for it. May I give up my last sigh in the sacred ardors of this love and of thine; and may the last words which my expiring lips shall pronounce, be the sacred, sweet, and amiable names of Jesus, Mary and Joseph. Amen.

Prayer to St. Joseph

(Indulgence of 300 days, once a day.)

O GLORIOUS St. Joseph, thou wert chosen by God to be the reputed

Father of Jesus, the most pure Spouse of Mary, ever Virgin and the Head of the Holy Family. Thou hast been chosen by Christ's Vicar as the heavenly Patron and Protector of the Church founded by Christ. Therefore, with the greatest confidence I implore thy powerful assistance for the whole Church militant. Protect, in a special manner, with true fatherly love, the sovereign Pontiff and all the bishops and priests in communion with the See of Peter. Be the protector of all who labor for souls amidst the trials and tribulations of this life; and grant that all the nations of the earth may submit with docility to that Church out of which there is no salvation.

Dearest St. Joseph accept the offering I now make of myself to thee. I dedicate myself to thy service, that thou mayest ever be my Father, my Protector and my Guide in the way of salvation. Obtain for me great

purity of heart and a fervent love for interior life. Grant that, after thy example, all my actions may be directed to the greater glory of God, in union with the divine Heart of Jesus, the immaculate heart of Mary, and thy own paternal heart. Finally, pray for me, that I may share in the peace and joy of thy holy death. Amen.

The Memorare of St. Joseph.

(Indulgence of 100 days, once a day.)

REMEMBER, O most pure Spouse of the Blessed Virgin Mary, my sweet Protector St. Joseph, that no one has ever had recourse to thy protection or implored thy aid, without obtaining relief. Confiding in thy goodness, I come to thee, and humbly supplicate thee. Despise not my petitions, O foster-father of the Redeemer, but graciously hear them. Amen.

Prayer to St. Patrick.

(March 17.)

O BLESSED Apostle of Ireland! glorious St. Patrick! who didst become the father and benefactor of that land long before my birth, receive my prayers, and accept the sentiments of gratitude and veneration with which my heart is filled towards thee. Thou wast the channel of my grateful thanksgivings to God for having granted, through thee, that precious gift of faith which is dearer to us than life. O most blessed father and patron of that country! do not, I beseech thee, despise my weakness.

Remember that the cries of little children were the mysterious indication that thou didst receive to go thither. Listen, then, to my most humble supplications; I unite them to the praises and blessings which will ever follow thy name and thy

memory throughout the Irish Church; I unite them to the prayers of the multitude of our ancestors, who now enjoy eternal bliss, and owe their salvation, under God, to thy zeal and charity. They will eternally share thy glory, because they listened to thy word and followed thy example. Ah! since I am descended from saints, may I blush to differ from them, may I begin from this moment so to love God with all my heart and serve Him with all my strength. For this end, I most humbly beg thy blessing, O great St. Patrick! and thy particular intercession, for obtaining whatever grace thou seest to be most necessary for me. Amen.

Devotions to St. Anthony.

(June 13.)

"Whoever wonders wants to see, let him invoke St. Anthony.' St. Bo-

"St. Anthony does not belong to Padua only, but he is the Saint of the whole world." POPE LEO XIII.

THE NOVENA OF NINE TUESDAYS.

Preparatory Prayer.

O GLORIOUS St. Anthony, safe refuge of the afflicted and distressed, who, through a miraculous revelation hast directed all those who seek thy aid to approach thy altar, with the promise, that whoever visits it for nine consecutive Tuesdays, and these piously invokes thee, will feel the power of thy intercession; I, a poor sinner, encouraged by this promise, come to thee to-day with a firm hope, and I rejoice in the great honor which our holy mother, the Church has shown to thee in placing thy image on her altars. I pour forth my prayer to thee; I implore thy aid, thy protection, thy counsel, and thy

blessing. Obtain for me, I beseech thee, my request in this necessity [*name it*], provided it be not opposed to the will of God, and the welfare of my soul. Should such, however, be the case, obtain for me such other graces as shall be conducive to my salvation. Through Christ, our Lord. Amen.

Prayer to the Infant Jesus in St. Anthony's Arms.

O Jesus, my Saviour! who didst vouchsafe to appear to St. Anthony in the form of an infant, I implore Thee, through the love Thou didst bear to this Saint when he dwelt on earth, and which Thou now bearest to him in heaven, graciously hear my prayer and assist me in my necessities. Who livest and reignest, world without end. Amen.

Prayer at the end of the novena.

O blessed St. Anthony, my faithful intercessor, I have now, through the grace of God and thy assistance, finished the pious exercises in thy honor. I had, indeed, the will and desire to do all in my power for thy greater honor and glory; but thou knowest my weakness and misery and want of devotion; wherefore, I beseech thee to make amends for all my failings, and to offer thy merits and good works for me, that I may find grace and hearing with God. Obtain for me, through thy merits, the blessings of a virtuous life, a true knowledge of my God and of myself, a perfect mortification of my senses, and a complete triumph over all temptations. I place myself under thy special protection; assist me to follow thy example in life and come

to my aid in death; in that dread moment let me experience the might of thy help. Amen.

Special Devotion to St. Anthony of Padua.

Prayer to recover things lost or stolen.

O blessed St. Anthony! Thy grace of God has made thee a powerful advocate in all necessities and the patron for the restoration of things lost or stolen: to thee I turn to-day with child-like love and heartfelt confidence. O how many thousands hast thou miraculously aided in the recovery of lost goods! Thou wast the counsellor of the erring, the comforter of the afflicted, the healer of the sick, the raiser of the dead, the deliverer of the captive, the refuge of the afflicted: to thee do I hasten, O blessed St. Anthony! Help me in my

present affliction. I recommend what I have lost to thy care in the secure hope, that thou wilt restore it to me if it be to the greater glory of God, and to the spiritual welfare of my soul, that I may praise and thank thee, in time and eternity, for thy glorious intercession in my behalf. Amen.

PRAYER AGAINST DANGER OR MISFORTUNE.

St. Anthony, powerful protector of thy foster children, no one in peril ever appealed to thee with true devotion that danger did not flee. Therefore I humbly salute thee, and beg thy protection against all dangers of soul and body. Help me and defend me against all visible and invisible enemies; deliver us from war, famine, shipwrecks, pestilence, lightning and fire, and from all that could

disturb our peace now and particularly in the hour of death. Through Christ, our Lord. Amen.

Litany of St. Anthony

for private devotions only

LORD, have mercy on us!
Christ, have mercy on us.
Christ, hear us!
Christ, graciously hear us!
Holy Mary,
St. Francis,
St. Anthony of Padua,
Glory of the Order of Friars Minor,
Martyr in desiring to die for Christ
Pillar of the Church,
Worthy priest of God,
Apostolic preacher,
Teacher of truth,
Conqueror of heretics,
Terror of evil spirits,
Comforter of the afflicted,
Helper in necessities,
Deliverer of captives,

Pray for us.

Guide of the erring,
Restorer of lost things,
Chosen intercessor,
Continuous worker of miracles, *Pray for us.*

Be merciful unto us, *Spare us, O Lord!*
Be merciful unto us, *Hear us, O Lord!*

From all evil,
From all sin,
From all dangers of body and soul,
From the snares of the devil,
From pestilence, famine and war,
From eternal death,
Through the merits of St. Anthony,
Through his zeal for the conversion of sinners,
Through his desire for the crown of martyrdom,
Through his fatigues and labors,
Through his preaching and teaching,
Through his penitential tears,
Through his patience and humility,
Through his glorious death, *O Lord, deliver us.*

Through the number of his prodigies, *O Lord, deliver us.*

In the day of judgment, *O Lord, deliver us.*

We sinners, *Beseech Thee, hear us.*

That Thou vouchsafe to bring us to true penance,
That Thou vouchsafe to grant us patience in our trials,
That Thou vouchsafe to assist us in our necessities,
That Thou vouchsafe to hear our prayers and petitions,
That Thou vouchsafe to kindle the fires of divine love within us,
That Thou vouchsafe us the protection and intercession of St. Anthony,
Son of God,

We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us.
Chist, graciously hear us.

℣. Pray for us, O blessed St. Anthony!

℟. That we may be made worthy of the promises of Christ!

LET US PRAY.

ALMIGHTY and eternal God! who didst glorify Thy faithful confessor Anthony with the perpetual gift of working miracles, graciously grant, that what we confidently seek through his merits, we may surely receive by his intercession. Through Christ, our Lord. Amen.

Prayers for a Happy Death.

Daily Prayer.

My Lord Jesus Christ, by the bitterness Thou didst endure on the cross, when Thy blessed soul was separated from Thy most sacred body, have pity on my sinful soul when it leaves this wretched body to enter into eternity.

O Mary, by the grief thou didst endure on Calvary on beholding Jesus expire on the Cross, obtain for me a good death, that after loving Jesus and thee, my Mother, during life, I may reach heaven, where I shall love thee for all eternity.

St. Joseph, patron of the dying, obtain for me the grace to die, like thee, in the arms of Jesus and Mary. Amen.

Prayer to Mary to obtain a good Death.

(Indulgence of 100 days, once a day.)

O Mary, conceived without sin, pray for us who have recourse to thee. O Refuge of sinners, Mother of the agonizing, do not abandon us at the hour of death. Obtain for us perfect sorrow, sincere contrition, the remission of our sins, a worthy reception of the most holy Viaticum and of Extreme Unction, that we may appear securely before the throne of the just and merciful Judge, our God and Redeemer. Amen.

Prayer to St. Joseph for a good Death.

O BLESSED Joseph, who didst yield thy last breath in the fond embrace of Jesus and Mary, when death shall close my career, come, holy Father, with Jesus and Mary to aid me, and obtain for me the only solace which I ask at that hour, to die under their protection. Living and dying, into your sacred hands, Jesus, Mary, Joseph, I commend my soul. Amen.

Prayer to St. Barbara, to obtain a good Death.

(Indulgence of 100 days, once a day.)

O LORD, who hast selected St. Barbara for the consolation of the living and the dying, grant us, through her intercession, ever to live in Thy divine love, and to put all our confidence in the merits of the most sorrowful passion of Thy Son. May death

never overtake us unprepared, but may we, comforted by the holy Sacraments of Penance, the Holy Eucharist, and Extreme Unction, fearlessly set out for eternal glory. This we beseech Thee in the name of Jesus Christ our Lord. Amen.

Prayers for a good Death.

(Indulgence of 100 days, once a day.)

LORD Jesus, God of goodness, Father of mercies, I stand before Thee with a heart humbled, contrite and full of compunction. To Thee I commend my last hour, and all that awaits me after death.

When my feet, unable to move, shall warn me that my course is well-nigh run,—*Merciful Jesus, have pity on me.*

When my hands, trembling and benumbed, shall no more be able to clasp the crucifix, and I shall be forc-

ed, in spite of myself, to let it fall upon my bed of pain, — *Merciful Jesus, have pity on me.*

When my eyes, dim and distorted, through dread of approaching death, shall fix on Thee their languid, dying gaze,—*Merciful Jesus, have pity on me.*

When my lips, cold and quivering shall, for the last time, utter Thy most adorable Name,—*Merciful Jesus, have pity on me.*

When my cheeks, pale and lived, inspire the bystanders with compassion and awe; and my hair, bathed in the sweat of death, declares that my last hour has come,—*Merciful Jesus, have pity on me .*

When my ears, soon to be closed, for ever to the words of men, shall be opened to hear Thy voice pronouncing the sentence, by which my lot is to be irrevocably fixed for eternity, —*Merciful Jesus, have pity on me.*

When my imagination, tortured by horrible spectres, shall be plunged into mortal woe, and my spirit, stricken at the sight of my evil deeds and the fear of Thy justice, shall wrestle with the powers of darkness, that will strive to deprive me of the consoling sight of Thy mercies, and to cast me headlong into the pit of despair,—*Merciful Jesus, have pity on me.*

When my weak heart, borne down with pain, shall be overtaken by the horrors of death and exhausted by its struggles with the enemies of my Salvation,—*Merciful Jesus, have pity on me.*

When I shed my last tears, the sign of dissolution, deign to receive them as an expiatory sacrifice, that I may thus expire as a victim of penance; in that dread moment,—*Merciful Jesus, have pity on me.*

When relations and friends, standing around me, weep over my sad fate and invoke Thee in my behalf, —*Merciful Jesus, have pity on me.*

When my senses fail and the whole world has vanished from my sight; when, in the anguish of my last agony and the fear of death, I groan aloud, —*Merciful Jesus, have pity on me.*

When my heart's last throb shall warm my soul to leave the body, do Thou accept it as the offspring of a holy eagerness to come to Thee, *then do Thou,—Merciful Jesus, have pity on me.*

When my soul shall go forth, for ever quitting this world, and leaving my body cold, pale and lifeless, vouchsafe then to accept my dissolution as an homage to Thy divine Majesty, and do Thou, — *Merciful Jesus, have pity on me.*

Finally, when my soul shall appear before Thee, and shall see, for the

first time, the immortal brightness of Thy Majesty. Oh! cast it not away from Thy presence, but deign to receive me into the loving bosom of Thy mercy, there for ever to sing Thy praises,—*Merciful Jesus, have pity on me.*

LET US PRAY.

O God, who while condemning all men to die, hast concealed from them the hour of their death; grant that, afer spending all the days of my life in justice and holiness, I may depart from this world in Thy holy love; through the merits of our Lord Jesus Christ who liveth and reigneth wit Thee in the unity of the Holy Ghost, one God, world without end. Amen.

EJACULATIONS.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you to aid me.

(Indulgence of 300 days.)

Daily Prayer in Time of Sickness.

LORD Jesus Christ, behold, I receive this sickness, with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will it should be thus with me, and therefore I submit: Thy will be done on earth as it is in heaven. May this sickness be to the honor of Thy holy name, and to the good of my soul. For this end, I here offer myself with an entire submission to Thy appointments; to suffer whatever Thou pleasest, as long and in what manner Thou pleasest. For I, Thy creature, O Lord, have most ungratefully offended Thee;

and as my sins have long since cried aloud to heaven for justice, how can I now complain of Thy chastisement? No, my God, Thou art just in all Thy ways; I have truly deserved Thy punishments, and, therefore, can have no reason to complain of Thee, but rather of my own wickedness.

"Rebuke me not, O Lord, in Thy fury, nor chastise me in Thy wrath," but have compassion on my weakness. Thou knowest my frailty, and that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, nor punish me according to my iniquities; but according to the multitude of Thy tender mercies have compassion on me. May Thy justice, O Lord, be tempered with mercy; let Thy heavenly grace come to my assistance, to support me under this illness. Enable me with strength from above to bear all the uneasiness, pains and difficulties of

my sickness with Christian patience, and to accept them with cheerfulness, in just punishment of my offences. Preserve me from all temptations, and be Thou to me a tower of strength against the assaults of the enemy, that in his illness I may in no ways offend Thee. And should it be my last, I beg of Thee so to direct me by Thy grace, that I may neither neglect nor be despised of those helps which Thou hast, in Thy mercy, ordained for the safe conduct of my soul in its passage to eternity; that being perfectly cleansed from all my sins, I may believe in Thee, hope in Thee, love Thee above all things, and, through the merits of Thy death and passion, be admitted into the company of the blessed, where I may praise Thee for ever. Amen.

Prayer for Resignation to the Will of God.

O my faithful Saviour, Lord Jesus Christ! remember the great anguish of Thy human nature when beholding death before Thine eyes, and most fervently asking Thy heavenly Father to let this bitter chalice pass away from Thee, yet entirely resigning to the divine will, and saying with Thy whole heart: "Father, not ny will, but Thine be done!" Through this heroic virtue I ask for the grace of perfect resignation to the holy will of the heavenly Father.

O my loving Jesus! Thou hast tasted, by Thy own experience, the bitterness of death more than any of Thy servants, since Thine agony caused Thy bloody sweat, trickling upon the ground. Through this Thy bloody sweat grant me the grace of

perfect resignation of my heart to Thy adorable will.

O dearly beloved Jesus! In union with Thee I say to Thy heavenly Father: "Father, not my will, but Thine be done."

If Thou wilt prolong my life. O my God, Thy holy will be done. If Thou wilt not raise me from this disease. Thy will be done. Wilt Thou that I die ere long, Thy will be done. Wilt Thou see me pass through a protracted death-struggle. Thy will be done. Wilt Thou that after death my soul go to purgatory, Thy holy will be done.

Mass for the Dead.

Before Mass.

O MERCIFUL Lord! we offer Thee the precious blood of the spotless Lamb, in behalf of the suffering souls in purgatory, whose only desire is to see and glorify Thee in heaven. Open to them the infinite treasures of the merits of Thy divine Son, apply to them the fruits of His passion and death, and through the virtue of the adorable sacrifice of the Mass release them from the debt due to Thy sovereign justice.

The Confiteor.

We confess our sins, O merciful God, in humility and sorrow of heart, and we acknowledge that in Thy sight no one living is justified. Woe to us, if Thou judge us according to the claims of Thy justice.

To appease Thy anger, O God, we recur to the unbloody sacrifice of Him who was nailed to the cross for our salvation, and who ceases not to mediate for us in heaven. O God, of all clemency, forgive us our sins, we entreat Thee, and forgive also the sins committed by our deceased brethren in the days of their mortal pilgrimage. Let Thy mercy prevail over Thy justice, and let the blood of Jesus successfully plead for pardon.

The Introit.

Eternal rest give unto them, O Lord, and let perpetual light

shine upon them.—Ps. To Thee is due the hymn, O God, in Sion; and to Thee shall the vow be paid to Jerusalem. O hear my prayer; to Thee shall all flesh come.

The Kyrie.

O Jesus, show that Thou art the God of mercy; take pity on the suffering souls who sigh and weep for the day of their deliverance, and admit them without delay into Thy joys!

The Collect.

O God, Creator and Redeemer of all the faithful, give to the souls of Thy servants departed remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired.

The Epistle.

And we will not have you ignorant, brethren, concerning those who

sleep, that ye sorrow not, as even the others who have no hope. For if we believe that Jesus died and rose again; so also, those who are asleep through Jesus, God will bring with Him. For this we say to you on the word of the Lord, that we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep. For the Lord himself, with command, and with voice of archangel, and with trumpet of God, shall come down from heaven; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be caught up with them in the clouds to meet Christ, into the air, and so we shall be always with the Lord. Therefore, comfort one another with these words.

The Gradual.

"THE sorrow of death compassed me, and the perils of hell have found me. Tribulation and sorrow

have overwhelmed me, and I called on the name of the Lord. O Lord, deliver my soul. The Lord is merciful and righteous and our God is full of compassion. I humbled myself and He delivered me. Eternal rest give unto them, and let perpetual light shine on them.''

Dies irae, dies illa.

Oh! what trembling there shall be,
When the world its Judge shall see,
Coming in dread majesty!

Hark! the trump with thrilling tone,
From sepulchral regions lone,
Summons all before the throne.

Time and death it doth appall,
To see the buried ages all
Rise to answer at the call.

How the books are open spread;
Now the writing must be read,
Which doth judge the quick and dead

Now before the Judge severe,
Hidden things must all appear;
Naught can pass unpunished here.

What shall I then guilty plead?
Who for me will intercede,
Who of the saints shall comfort need?

King of dreadful majesty,
Who doth freely justify,
Fount of pity, save Thou me!

Recollect, O Love divine,
'Twas for this lost sheep of Thine,
Thou Thy glory didst resign;

Satest wearied seeking me;
Sufferedst upon the tree:
Let not vain Thy labor be.

Judge of justice, hear my prayer;
Spare me, Lord, in mercy spare,
Ere the reckoning day appear.

Lo, Thy gracious face I seek;
Shame and grief are on my cheek;
Sighs and tears my sorrow speak.

Thou didst Mary's guilt forgive;
Didst the dying thief receive;
Thence doth hope within me live.

Worthless are my prayers, I know,
Yet, oh! cause me not to go
Into everlasting woe.

Severed from the guilty band,
Make me with Thy sheep to stand,
Placing me on Thy right hand.

When the cursed in anguish flee
Into flames of misery,
With the blest then call Thou me.

Suppliant in the dust I lie;
My heart a cinder, crushed and dry;
Help me, Lord, when death is nigh.

Full of tears, and full of dread,
Is the day that wakes the dead,
Calling all, with solemn blast,

From the ashes of the past,
Lord of mercy, Jesus blest, [Amen.
Grant the faithful light and rest.

The Gospel.

MARTHA, therefore, said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now, also, I know that whatever Thou wilt ask of God, God will give Thee. Jesus said to her: Thy brother will rise again. Martha saith to Him: I know that he will rise again in the resurrection at the last day, Jesus said to her: I am the resurrection and the life; he that believeth in Me, although he be dead, shall live. And every one who liveth, and believeth in Me, shall never die. Believest thou this? She saith to Him: Yea, Lord, I believe that Thou art Christ, the Son of the living God, who art come into the world.

The Offertory.

LORD Jesus Christ, King of glory, deliver the souls of all the faithful

departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the holy light, which Thou didst promise of old to Abraham and his posterity. We offer Thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day and let them pass from death to life, which Thou didst promise of old to Abraham and his posterity.

Remember, O Lord Thy compassion, and Thy tender mercies which are from the beginning.

The Secret.

HAVE mercy, we beseech Thee, O Lord, on the souls of Thy servants [*here name them*], for whom we offer this Victim of praise, humbly be-

seeching Thy Majesty that by this sacrifice they may arrive at eternal rest through Jesus Christ, our Lord. Amen.

The Preface.

It is truly just and reasonable, and salutary, to return Thee thanks at all times, and in all places, O almighty Father, Eternal God, through Jesus Christ our Lord, through whose merits we hope for a glorious resurrection; so that if the sentence of death alarm and deject, the promise of immortality consoles and animates us; for to Thy faithful servants, death is only the passage from this life to a better. Therefore, we unite with all the blessed citizens of the heavenly country in singing a hymn to Thy glory, and saying without ceasing: "Holy, Holy, Lord God of Sabaoth: heaven and earth are full of Thy glory. Blessed is the Lord; His blood

leads for pardon, and His voice rises even to the throne of mercy in behalf of His miserable creatures."

The Canon.

O FATHER Almighty, whose kind providence extendeth to all creation, cast an eye of pity on the souls who ardently love Thee, and whose greatest suffering is to be separated from Thee. Remember, O Lord, that they are the work of Thy hands, and that they have been purchased by the infinite merits of Thy only Son, Jesus Christ. Oh, will not the sound of that sweet name move Thee to pity and forgiveness? We offer in their behalf the precious blood that streamed from the sacred body of our dying Redeemer on the cross; we offer Thee the powerful intercession of the most blessed Mother of Jesus, the Mother of Sorrows and the Queen of

Martyrs; we offer Thee the prayers of St. Joseph, St. Peter, St. Paul, and all the Saints, together with the earnest supplications of Thy Church on earth; and we beseech Thee to take pity on the souls Thou lovest so tenderly; show them Thy glory, receive them to Thy Heart.

The Elevation.

O SACRED Host, Victim of man's salvation, be propitious to us, and hear our prayers. Precious blood of Jesus, shed to wash away the sins of mankind, sanctify our souls, and plead for mercy for the souls in purgatory.

After the Elevation.

O DIVINE Jesus, who didst descend into Limbo to liberate the soul of the patriarchs and prophets, who

there sighed for Thy visit, we beseech Thee, have mercy on the souls of Thy servants in the place of expiation to which divine Justice has for a time condemned them. Temper by the dew of Thy grace, the activity of the flames which consume them. O my God, be appeased by the intercession of her who is deservedly styled the Comforter of the afflicted, as well as by the prayers of all the saints. Grant eternal rest to the faithful departed, particularly those souls for whom we are in duty bound to pray.

The Pater noster.

O DIVINE Jesus, at whose name every knee doth bend in heaven, on earth, under the earth, Sovereign Judge of the living and the dead, may Thy name be honored by the deliverance of the souls for whom we

pray. May the gates of heaven be open to receive them, and may Thy will which desires the salvation of all men, be this day perfectly done in their regard. Grant that after having been fed on the bread of sorrow they may be fed with the living bread of heaven, in the possession of Thyself. We implore the forgiveness of the sins of our parents, friends, and benefactors, particularly of the sins to which we, unhappily, may have been accessory. Preserve us from those avenging flames, which we have but too well merited by our repeated abuse of grace, our tepidity in Thy service, and for negligence in resisting temptation. Deliver us from sin, the greatest of all evils, and enable us to feel and understand that it is a dreadful thing to fall into the hands of the living God.

The Agnus Dei.

LAMB of God, who by Thy death didst trample on the lion about to seize his helpless prey, have mercy on the souls in purgatory.

Lamb of God, who wast offered up as a sacrifice of expiation, that by Thy death we might be rescued from the slavery of sin, have mercy on the souls in purgatory.

Lamb of God, who wast immolated for love of us, that we might pass from the region of malediction to the true land of promise, grant eternal rest to the souls in purgatory.

The Communion.

MAY eternal light shine on them, O Lord, for ever, for Thou art merciful. Grant them, O Lord, eternal rest. Amen.

The Post-Communion.

O GOD, who willest that while we pray for the souls in purgatory we should at the same time remember the most essential of our duties, grant us through Thy infinite merits and unbounded charity the pardon of our past negligence and tepidity. We will not defer the all-important duty of penance, lest it soon be too late to discharge our debts to Thee. We will fervently and perseveringly pray for the souls in purgatory and apply to them also the fruits of our alms-deeds and exercises of mortification. O bountiful God, bless these resolutions, and strengthen us to observe them faithfully.

The Last Gospel.

"I KNOW that my Redeemer liveth, and on the last day I shall rise out of the earth, and that in my flesh

I shall see my God. This my hope is laid up in my bosom.'' After having sat in darkness, and dwelt amidst the shades of death, we shall rise to the contemplation of eternal glory, and repose for ever amidst the brightness of everlasting day! ''In Thee, O Lord, I have hoped; let me never be put to confusion.''

Profession of Faith.

[The convert, kneeling at the altar and touching the holy Gospels with his right hand, reads the following Profession of Faith.]

I N—N, having before my eyes the holy Gospels, which I touch with my hand, and knowing, that no man can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I

have held and believed doctrine opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost:

The Catholic doctrine of the Incarnation, Passion, Death and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the di-

vine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial Presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting life;

The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

The veneration of the Saints, and of their images;

The authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must in-

terpret, and understand only, in the sense which our holy mother the Catholic Church has held and does hold;

And everything else that has been defined, and declared by sacred Canons, and by the General Councils and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching Authority. With a sincere heart, therefore, and with unfeigned faith, I detest and abjure error, heresy and sect opposed to the said Holy, Catholic, and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand. Amen.

Litany for the Dead.

for private devotions only

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, *Have mercy on the souls of the faithful departed.*
God the Son, Redeemer of the world, *Have mercy on the souls of the faithful departed.*
God the Holy Ghost, *Have mercy on the souls of the faithful departed.*
Holy Trinity, one God, *Have mercy on the souls of the faithful departed.*
Holy Mary, *Pray for the souls of the faithful departed.*
Holy Mother of God, *Pray for the souls of the faithful departed.*

St. Michael,
St. Gabriel,
All ye holy Angels and Archangels
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter
St. Paul,
St. John,
All ye holy Apostles and Evangelists,
St. Stephen,
St. Lawrence,
All ye holy Martyrs,
St. Gregory,
St. Ambrose,
All ye holy Bishops and Confessors,
St. Mary Magdalen,
St. Catharine,
All ye holy Virgins and Widows,

Pray for the souls of the faithful departed.

All ye Saints of God, *Make intercession for the souls of the faithful departed.*

Be merciful, *Spare them, O Lord.*
Be merciful, *Hear them, O Lord.*

From all evil,
From Thy wrath,
From the flame of fire,
From the region of the shadow of death,
Through Thy immaculate conception,
Through Thy nativity,
Through Thy most holy name,
Through the multitude of Thy tender mercies,
Through Thy most bitter passion,
Through Thy most sacred wounds,
Through Thy most precious blood,
Through Thy ignominious death, by which Thou hast destroyed our death,

O Lord, deliver us.

We sinners, *Beseech Thee, hear us.*

O Thou! who didst absolve the sinner woman, and didst hear the prayer of the good thief, *We beseech Thee to hear us.*

That Thou vouchsafe to release our deceased parents, relations, and benefactors, from the bonds of their sins, and from the punishment thereof.

That Thou vouchsafe to hasten the day of visiting Thy faithful, detained in the receptacles of sorrow, and transport them to the city of eternal peace,

That Thou vouchsafe to shorten the time of expiation of their sins, and graciously admit them into the holy sanctuary, in which no unclean thing can enter,

That Thou vouchsafe, through the prayers and alms of Thy Church, and especially the inestimable sacrifice of Thy holy Altar, to receive them into the tabernacle of rest, and to crown their longing hopes and everlasting fruition,

Son of God,

We beseech Thee, hear us.

Lamb of God, etc., *Give them eternal rest.* (Three times).
Christ hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.

Our Father . . . , etc.

℣. And lead us not into temptation,
℟. But deliver us from all evil. Amen.
℣. From the gates of hell,
℟. Deliver their souls, O Lord.
℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer,
℟. And let my supplication come unto Thee.

LET US PRAY.

O God, Creator and Redeemer of all the faithful! give to the souls of Thy servants departed, the remis-

sion of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired: through Jesus Christ, our Lord. Amen.

O God, the giver of pardon, and the lover of the salvation of men! we beseech Thy clemency in behalf of our brethren, kinsfolk, and benefactors, who have departed this life; that, by the intercession of the blessed Virgin Mary, and of all the saints, Thou wouldst receive them into the joys of Thy everlasting kingdom: through Jesus Christ, our Lord. Amen.

O God, whose property is always to have mercy, and to spare! be favourably propitious to the souls of Thy servants and grant them the remissions of all their sins; that, being delivered from the bonds of this mortal life, they may be admitted to life everlasting: through Jesus Christ, our Lord. Amen.

De profundis.

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Oh, let Thine ears consider well: The voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. Give them eternal rest, O Lord.
℟. And let perpetual light shine upon them.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

℣. May they rest in peace.
℟. Amen.

Pious Invocations for the Souls in Purgatory

Which can be offered during Mass, or can be said as a Novena, by adding after each one a decade of the beads, or *My Jesus, mercy!*

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1. O Lord Jesus! by the precious blood which Thou didst shed in the garden of Olives, deign to succor and release the Souls in Purgatory, particularly the soul *that is most abandoned*. Place it to-day in heaven, that united with the Angels and Thy Blessed Mother it may praise Thee for ever.

2. O Lord Jesus! by the precious blood Thou didst shed during Thy scourging, deign to succor and release the Souls in Purgatory, particularly the soul *that did most good during life*. Place it to-day in heaven,

that united with the Angles and Thy Blessed Mother it may praise Thee forever. Amen.

3. O Lord Jesus! by the precious blood Thou didst shed during Thy crowning with thorns, deign to succor and release the Souls in Purgatory, particularly the soul *that was most devoted to the Bl. Virgin.* Place it to-day in heaven, that united with the Angels and Thy Blessed Mother it may praise Thee for ever. Amen.

4. O Lord Jesus! by the precious blood which Thou didst shed in the carrying of Thy Cross, deign to succor and release the Souls in Purgatory, particularly the soul *that is suffering because of my bad example.* Place it to-day in heaven, that united with the Angels and Thy Blessed Mother it may praise Thee for ever. Amen.

5. O Lord Jesus! by the merits of the chalice of Thy precious blood

which Thou didst present to Thine Apostles at the last supper, deign to succor and release the Souls in Purgatory, particularly the soul *that is most devoted to the Blessed Sacrament of the Altar.* Place it to-day in heaven, that united with the Angels and Thy Blessed Mother it may praise Thee for ever. Amen.

6. O Lord Jesus! by the merits of the precious blood which flowed from Thy sacred wounds, deign to succor and release the souls in Purgatory, particularly the souls of those *to whose care Thou didst confide me on earth.* Place them to-day in heaven, that united with the Angels and Thy Blessed Mother they may praise Thee for ever. Amen.

7. O Lord Jesus! by the merits of the precious blood which flowed from Thy Sacred Heart, deign to succor and release the Souls in Purgatory, particularly the souls that *did most*

to propagate devotion to Thy Sacred Heart. Place it to-day in heaven, that united with the Angels and Thy Blessed Mother it may praise Thee for ever. Amen.

8. O Lord Jesus by the merits of Thy holy resignation on the cross, deign to succor and release the Souls in Purgatory, particularly the soul *that hath most to suffer through me.* Place it to-day in heaven, that united with the Angles and Thy Blessed Mother it may praise Thee for ever. Amen.

9. O Lord Jesus! by the merits of the tears shed by the Blessed Virgin at the foot of Thy cross, deign to succor and release the Souls in Purgatory, particularly the soul *that is dearest to Thee.* Place it to-day in heaven, that united with the Angels and Thy Blessed Mother it may praise Thee for ever. Amen.

Devout Prayers.

For Gods Holy Church.

O ALMIGHTY and everlasting God, who hast revealed Thy glory to all nations in Christ, preserve the works of Thy mercy, that Thy Church, spread throughout the world, may persevere with steadfast faith in the confession of Thy name; through, etc.

For the Chief Bishop.

O GOD, the Pastor and Governor of all the faithful, mercifully regard Thy servant N. whom Thou hast placed as chief pastor over Thy Church: grant, we beseech Thee, that both by word and example he may edify all those who are under his charge; that together with the flock committed to his care, he may arrive at life everlasting: through our Lord Jesus Christ. Amen.

For all Degrees of the Church.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church in sanctified and governed: hear, we beseech Thee, our humble supplications for all degrees thereof: that by Thy grace they may faithfully serve Thee.

For our Friends.

O GOD, who hast poured the gift of charity, by the grace of the Holy Ghost, into the hearts of the faithful; grant to Thy servants [*here name those you pray for*], for whom we implore Thy mercy, health of mind and body; that, loving Thee with all their strength, they may accomplish those things which are pleasing to Thee; through, etc.

For Remission of Sins.

O God, who rejectest none, but art pacified by penance even toward the greatest offenders, mercifully regard the prayers of Thy servants; that through Thy mercy we may obtain the pardon of our sins, and be enabled to fulfil Thy commandments; through, etc.

Against Temptation.

O God, who justifiest the wicked that repent, and desirest not the death of a sinner, we humbly beseech Thy Majesty to defend Thy servants who trust in Thy heavenly grace, with Thy mercy, and preserve them by Thy continual protection; that they may persevere in Thy service, and by no temptations be ever separated from Thee; through, etc.

To beg the Grace of the Holy Ghost.

O God, who, by the light of the Holy Ghost, hast instructed he hearts of the faithful; grant that by the same Spirit we may have a right understanding in all things, and evermore rejoice in His holy consolation; through, etc.

O God, to whom every heart is open, every will declares itself, and from whom no secret lies concealed, purify, by the inspiration of the Holy Ghost, the thoughts of our hearts; that we may perfectly love Thee and worthily serve Thee; through, etc.

THE EPISTLES AND GOSPELS FOR SUNDAYS AND HOLIDAYS

FIRST SUNDAY OF ADVENT.

EPISTLE, Romans, xiii, 1 — 14. And that, knowing the time: that it is now the hour for us to awake from sleep. For now our salvation is nearer than when we first believed. The night is far spent, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. As in the day let us walk becomingly; not in banquetings and drunkenness, not in chambering and wantonness, not in contention and jealousy. But put ye

on the Lord Jesus Christ and make not provision for the flesh in its lusts.

GOSPEL. St. Luke, xxi, 25—33. And there will be signs in the sun, and moon, and stars; and on the earth distress of nations, by reason of the confusion of the sound of the sea and of the waves, men withering away for fear and expectation of the things which are coming upon the world. For the powers of the heavens will be shaken. And then they will see the Son of man coming on a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And he spoke to them a similitude: See the fig tree, and all the trees: when they now shoot forth their fruit, ye know that summer is nigh. So also, when ye shall see these things come to pass, know that the kingdom of God is at hand. Truly,

I say to you, this generation will not pass away till all things be fulfilled. Heaven and earth will pass away, but my words will not pass away.

SECOND SUNDAY OF ADVENT.

EPISTLE. Romans, xv, 4—13. For whatever things were written, were written for our instruction; that, through patience and the consolation of the Scriptures, we may have hope. Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ: that unanimously with one mouth ye may honour God, and the Father of our Lord Jesus Christ: wherefore receive one another, as Christ also received you to the glory of God. For I say that Christ Jesus was minister of circumcision for the truth of God, to confirm the promises of the fathers. But that the Gentiles glorify God for mercy, as

it is written: Therefore will I praise Thee among the Gentiles, O Lord, and will sing to Thy name. And again he saith: Rejoice, ye Gentiles, with his people. And again: Praise the Lord all ye Gentiles, and glorify him, all ye people. And again Isaiah saith: There shall be a root of Jesse, and he who shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that ye may abound in hope and in the power of the Holy Spirit.

GOSPEL. St. Matt., xi, 2—10. Now when John in the prison had heard of the works of Christ, he sent two of his disciples, and said to him: Art thou he who should come, or must we look for another? And Jesus answered and said to them: Go and relate to John what ye hear and see. The blind see, the lame walk, lepers are cleansed, the

deaf hear, the dead rise again, the poor have the Gospel preached to them, and happy is he who shall not be scandalized in me. And as they departed, Jesus began to speak to the crowds concerning John: What went you out into the desert to see: a reed shaken by the wind? But what went you out to see? a man clothed in soft garments? Behold, they who are clothed in soft garments are in the palaces of kings. But what went ye out to see? A prophet? Yea, I tell you, and more than a prophet; for this is he whom it is written: Behold, I send my messenger before thy face, who shall prepare thy way before thee.

THIRD SUNDAY OF ADVENT.

EPISTLE. Philip., iv, 4—7. Rejoice in the Lord always: again I say rejoice. Let your moderation be known to all men: the Lord is nigh. Be anxious about nothing, but in everything by prayer

and supplication; with thanksgiving, let your petitions be made known to God. And may the peace of God, which surpasseth all understanding, guard your hearts and minds in Christ Jesus.

GOSPEL. St. John, i, 19—28. And this is the testimony of John when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? And he confessed, and denied not, but confessed, I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophets? And he answered: No. They said therefore to him: Who art thou, that we may give an answer to those who sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Isaiah. And they who were sent were of the Pharisees. And they asked him, and said to him: Why then

dost thou baptize, if thou art not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize in water, but in the midst of you standeth one whom ye know not. It is he who, though coming after me, is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethany, beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPISTLE. I Cor., iv, 1—5. Let a man so regard us as ministers of Christ, and stewards of the mysteries of God. Here now it is required in stewards, that a man be found faithful. But to me it is of the least account to be judged by you, or by the day of man: but neither do I judge myself, for I am not conscious to myself of anything; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge

not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts; and then shall every man have praise from God.

GOSPEL. St. Luke, iii, 1—6. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being procurator of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina, under the high priests Annas and Caiphas, the word of the Lord came to John, the son of Zachariah, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: As it is written in the book of the sayings of Isaiah the prophet: A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his

paths. Every valley shall be filled, and every mountain and hill shall be made low: and what is crooked shall be made straight, and the rough ways smooth. And all flesh shall see the salvation of God.

CHRISTMAS—FIRST MASS.

EPISTLE. Titus, ii, 11—15. For the grace of God our Saviour hath appeared to all men, instructing us that denying impiety and worldly lust we should live soberly and justly, and piously in this world, waiting for the blessed hope and coming of the glory of our great God and Saviour Jesus Christ, who gave Himself for all, that He might redeem us from all iniquity, and cleanse for Himself an acceptable people, zealous of good works. These things speak and exhort and reprove with all authority. Let no man despise thee.

GOSPEL. St. Luke, ii, 1—14. And it came to pass that in those days a decree went forth from Augustus Caesar that the whole world should be enrolled. This first enrollment was made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, from the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass that while they were there the days for her delivery were completed. And she brought forth her first-born son, and swathed him and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flocks. And behold, an angel of the

Lord stood by them; and the brightness of God shone round them, and they feared greatly. And the angel said to them: Fear not; for behold, I bring you good news of great joy, which will be to all the people, for this day is born to you in the city of David a Saviour, who is Christ the Lord. And this shall be a sign to you. Ye shall find a babe swathed and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God on high: and on earth peace to men of good-will.

CHRISTMAS—SECOND MASS.

EPISTLE. Titus iii, 4—7. But when the goodness and kindness of our Saviour God appeared not by works of justice done by us, but according to His mercy, He saved us by the laver of regeneration and renewing of the Holy Spirit, whom

He hath poured forth on us abundantly through Jesus Christ our Saviour, that being justified by His grace we may be heirs according to hope of eternal life.

GOSPEL. St. Luke, ii, 15—20. And it came to pass after the angels departed from them into heaven the shepherds said to one another: Let us go over to Bethlehem, and see this thing which is come to pass, which the Lord hath showed us. And they came in haste; and found Mary and Joseph, and the babe lying in the manger. And when they had seen it, they understood the thing which had been spoken to them concerning this child. And all who heard wondered: and at the things which were told them by the shepherds. But Mary kept all these words, pondering in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen as it was told to them.

CHRISTMAS—THIRD MASS.

EPISTLE. Heb., i, 1—12. God who formerly spoke to the Fathers by the prophets, at different times and in various ways: lastly in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world: who being the brightness of His glory, and the impression of His substance, and upholding all things by the word of His power, when He made a purification of sins, sitteth on the right hand of the majesty on high: being made so much greater than the angels, as He hath inherited a more excellent name than they. For to which of the angels did He ever say: Thou art my Son, this day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son? And when he bringeth again the first begotten into the world, he saith: And let all the angels of God

adore him. And of the angels indeed he saith: Who maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of right. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oils of gladness above thy partners. And: Thou, O Lord, in the beginning didst found the earth: and the heavens are works of Thine hands. They shall perish, but Thou shalt remain, and they all shall grow old as a garment: and as a vesture Thou shalt change them and they shall be changed: but Thou art the self-same, and Thy years shall not fail.

GOSPEL. St. John, i, 11—14. In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made through him: and

without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This one came for a witness, to testify concerning the light, that all might believe through him. He was not the light, but he was to testify concerning the light. The true light, which enlighteneth every man, who cometh into this world. He was in the world, and the world was made through him, and the world knew him not. He came to his own possessions, and his own people received him not. But to as many as received him, he gave power to become children of God, to those who believe in his name, who are born, not of blood, nor of the will of the flesh, nor the will of man, but of God. *And the word was made flesh,* and dwelt among us (and

we saw his glory, the glory as of the only begotten of the Father), full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPISTLE. Gal., iv, 1—7. As long as the heir is a child, he differeth nothing from a servant, although he is lord of all: But he is under tutors and governors, until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fullness of time came, God sent his Son made of a woman, made under the law, to redeem those who were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore he is no more a servant, but a son: and if a son, heir also through God.

GOSPEL. St. Luke, ii, 33—40. And his father and mother were wondering at the things spoken concerning him. And Simeon blessed them, and said to Mary, his mother: Behold, he is set for the fall and rising of many in Israel, and for a sign which will be opposed. And a sword shall pierce thine own soul, that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until eighty-four years; and departed not from the temple, but by fastings and prayers, worshipped night and day. Now she, at the same hour, coming in, gave praise to the Lord, and spoke of him to all who are looking for the redemption of Israel. And after they had performed all things according to the law

of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew, and became strong, full of wisdom: and the grace of God was in him.

CIRCUMCISION.

EPISTLE. Titus, ii, 11—15. For the grace of God our Saviour hath appeared to all men, instructing us that denying impiety and worldly lusts, we should live soberly, and justly, and piously in this world, waiting for the blessed hope, and coming of the glory of our great God and Saviour Jesus Christ, who gave himself for all, that he might redeem us from all iniquity, and cleanse for himself an acceptable people, zealous of good works. These things speak, and exhort, and reprove, with all authority. Let no man despise thee.

GOSPEL. St. Luke, ii, 21. And after eight days were past that the child should be circumcised, his name was

called Jesus, so called by the angel before he was conceived in the womb.

THE SUNDAY FOLLOWING NEW YEAR'S DAY.

EPISTLE. Gal., iv, 1—7. As long as the heir is a child, he differeth nothing from a servant, although he is Lord of all. But he is under tutors and governors, until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fullness of time came, God sent his Son made of woman, made under the law to redeem those who were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent the Spirit of his Son into your hearts, crying. Abba, Father. Therefore he is no more a servant, but a son: and if a son, heir also through God.

GOSPEL. St. Matt., ii, 19—23. But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph, in Egypt, saying: Arise, and take the child, and his mother, and go into the land of Israel: for they who sought the life of the child are dead. And he arose and took the child, and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea, in the room of Herod his father, he was afraid to go thither: and being warned in a dream, retired into the country of Galilee. And coming he dwelt in a city called Nazareth; that what was said by the prophets might be fulfilled: He shall be called a Nazarene.

EPIPHANY.

EPISTLE. Isaiah, lx, 1—6. Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is

risen upon thee. For behold, darkness shall cover the earth, and a mist the peoples: but the Lord shall arise upon thee, and his glory shall be seen on thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. St. Matt. ii, 1—12. When, therefore, Jesus was born in Bethlehem

of Juda, in the days of King Herod, behold Magicians came from eastern parts to Jerusalem, saying: Where is he that is born king of the Jews? for we have seen his star in the East, and we are come to worship him. And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests, and the scribes of the people, he inquired of them, where the Christ should be born. And they said to him: In Bethlehem of Juda: for so it is written by the prophet: And thou Bethlehem, land of Juda art not the least among the princes of Juda for out of thee shall come forth a leader, who shall rule my people Israel. Then Herod privately calling the Magicians ascertained from them the time when the star appeared to them. And he sent them to Bethlehem, and said: Go, and diligently inquire after the child, and when ye have found him, bring back

word to me, that I also may go and worship him. When they had heard the king they departed; and behold, the star which they had seen in the East went before them, till it came and stood over the place where the child was. And seeing the star, they rejoiced with very great joy. And having entered into the house, they found the child with Mary his mother, and fell down and worsipped Him, and opening their treasures they offered Him gifts, gold, frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they went back another way into their own country.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE. Rom., xii, 1—5. I beseech you therefore, brethren, by the mercy of God, that ye present your bodies a living victim, holy, well pleasing [to God], your rational worship. And be not conformed to this world, but be ye

reformed in the newness of [your] mind: that ye may prove what is the good, and acceptable, and perfect will of God. For I say by the grace which is given me, to all who are among you, not to think more highly than it behoveth to think; but to think soberly, [and] according as God hath dealt to every one the measure of faith. For as we have many members in one body, but all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another.

GOSPEL. St. Luke ii, 42—52. And when he was twelve years old, they went up to Jerusalem, according to the custom of the feast, and when they had completed the days, as they returned, the child Jesus remained behind in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kindred

and acquaintance. And not finding Him, they returned to Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all who heard Him were astonished at His wisdom, and His answers. And when they saw Him they were amazed. And His mother said to Him: Child, why hast Thou done so to us? Behold, Thy father and I were seeking Thee sorrowing. And He said to them: Why did ye seek me? Did ye not know that I must be about my Father's business? And they understood not the word which He spoke to them. And he went down with them, and came to Nazareth, and He was subject to them. And His Mother kept all these things in her heart. And Jesus advanced in wisdom and age, and favour with God and men.

SECOND SUNDAY AFTER EPIPHANY.

EPISTLE. Rom., xii, 6—16. And having gifts differing according to the grace which is given us: whether prophecy, according to the rule of faith, or ministry, in ministering, or he who teacheth, in doctrine, he who exhorteth, in exhorting, he who giveth, in simplicity, he who ruleth, with carefulness, he who showeth mercy, with cheerfulness. Let love be without dissimulation, abhor evil, cleave to good: love one another with brotherly love; preferring one another in honour: not slothful in solicitude; fervent in the spirit; serving the Lord: rejoicing in hope; patient in tribulation; instant in prayer; communicating to the necessities of the saints; pursuing hospitality. Bless those who persecute you; bless, and curse not. Rejoice with those who rejoice; weep with those who weep; be of one mind, one towards another; not

high minded, but condescending to the lowly. Be not wise in your own conceit.

GOSPEL. St. John, ii, 1—11. And the third day there was a wedding in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the wedding. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what have I to do with thee? My hour is not yet come. His mother saith to the waiters: Whatever He shall say to you, do ye. Now six stone pitchers were set there, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the pitchers with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the master of the feast. And they carried it. And when the master of the feast had tasted the water made wine,

and knew not whence it was, but the waiters who drew the water knew, the master of the feast calleth the bridegroom, and saith to Him: Every man at first setteth forth good wine, and when men have well drunk, then that which is inferior: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples in Him.

THIRD SUNDAY AFTER EPIPHANY.

EPISTLE. Rom., xii, 16—21. Be of one mind, one towards another; not high minded, but condescending to the lowly. Be not wise in your own conceit. Render to no man evil for evil; provide good things [not only before God, but also] before all men. If it be possible, as much as is in you, have peace with all men. Do not revenge yourselves, dearly beloved, but give place unto

wrath: for it is written: Vengeance is mine; I will repay, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink: for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

GOSPEL. St. Matt., viii, 1—13: And when He was come down from the mountain, great crowds followed Him. And behold, a leper came, and worshipped Him saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying: I will: Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. And on His entering into Capharnaum, a centurion came to Him, beseeching Him, and saying: Lord, my servant lieth

at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having soldiers under me; and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this, marveled and said to those who followed him: Truly, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the East, and the West, and shall recline at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness; there shall be wailing and gnashing of teeth.

And Jesus said to the centurion: Go, and as thou hast believed, be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE. Rom., xiii, 8—10. Owe no man anything, but to love one another: for he who loveth his neighbour hath fulfilled the law. For: Thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not bear false witness: thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL. St. Matt., viii, 23—27. And when He entered into the boat, His disciples followed Him: and behold a great storm arose at sea, so that the boat was covered with the waves, but He was asleep And His disciples came

to Him, and waked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds, and the sea, and a great calm ensued. But the men wondered, saying: What an one is this, for the winds and the sea obey Him?

FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE. Col., iii, 12—17. Put ye on therefore, as the elect of God, holy and beloved, bowels of compassion, kindness, humility, modesty, patience; bearing with one another, and forgiving one another, if any man hath a complaint against any one: as even the Lord hath forgiven you, so ye also. But above all these things, put on charity, which is the bond of perfection: and let the peace of Christ reign in your hearts, in which also ye are called in one body: and be ye thankful. Let the

word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, in grace, singing in your hearts to God. All whatsoever ye do in word, or in work, all things do ye in the name of the Lord Jesus Christ giving thanks to God and the Father through Him.

GOSPEL. St. Matt., xiii, 24—30. Another parable He proposed to them, saying: The kingdom of heaven is likened to a man who sowed good seed in his field. But while the men were asleep, his enemy came and sowed cockle among the wheat, and went away. And when the blade sprang up and brought forth fruit, then appeared also the cockle. And the servants of the householder came and said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this.

And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest in gathering up the cockle ye root up the wheat also with it. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but the wheat gather into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE. I. Thess, i, 2—10. Grace to you, and peace. We give thanks to God always for you all, making remembrance of you in our prayers, without ceasing, being mindful of the work of your faith, and labour, and charity, and the endurance of the hope of our Lord Jesus Christ, before our God and Father: knowing, brethren, beloved of God, your election; because our gospel to you was not in word only, but also

in power, and in the Holy Spirit, and in much fulness, as ye know that manner of men we were among you for your sake. And ye became followers of us and of the Lord; having received the word in much tribulation, with joy of the Holy Spirit; so that ye became a model to all who believe in Macedonia and Achaia. For from you the word of the Lord was spread abroad, not only in Macedonia and Achaia, but also in every place your faith, which is toward God, hath gone forth, so that we have no need to say anything. For they themselves relate of us what manner of entrance we had among you, and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead,) Jesus, who hath delivered us from the wrath to come.

GOSPEL. St. Matt., xiii, 21—35. Another parable He proposed to them, saying: The kingdom of heaven is like to a grain of mustard, which a man took and sowed in his field, which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke to the crowds in parables: and without parables He did not speak to them: that what was spoken by the prophet might be fulfilled, when He saith: I will open my mouth in parables. I will utter things hidden from the foundation of the world.

SEPTUAGESIMA.

EPISTLE. 1 Cor., ix, 24—27. Know ye not that they who run in the race-ground, all run indeed, but one receiveth the prize? So run, that ye may obtain. And every one who striveth for the mastery, refraineth himself from all things, and they indeed, that they may receive a perishable crown: but we an imperishable one I therefore so run, not as at an uncertainty: I so fight, not as one beating the air. But I chastise my body, and bring it under subjection, lest perhaps, when I have preached to others, I myself become a reprobate. I Cor., x, 1—5. For I would not have you ignorant, brethren, that our fathers were all under the cloud and all passed through the sea, and all were baptized unto Moses in the cloud, and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink

(and they drank of the spiritual rock which followed them: and the rock was Christ). But with the most of them God was not well pleased, for they were overthrown in the desert.

GOSPEL. St. Matt., xx, 1—16. The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a shilling a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place. And he said to them: Go ye also into my vineyard, and I will give you what is just. And they went. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out, and found others standing, and saith to them: Why stand ye here all the day idle? They say to him: Because no one hath hired us. He saith to them: Go ye also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward: Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they who had come about the eleventh hour, came forward, they received each one a shilling. But when the first also came, they thought that they should receive more: and they also received each a shilling. And when they received it, they murmured against the householder, saying: These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day, and the burning heat. But he answered and said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a shilling? Take what is thine and go. It is my will also to give to this last even as to thee. Is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall

the last be first, and the first last: for many are called but few are chosen.

SEXAGESIMA.

EPISTLE. 2 Cor., xi, 19—33. For ye willingly suffer the foolish, whereas ye yourselves are wise. For ye suffer if any one bring you into bondage, if a man devour you, if a man take, if a man exalt himself, if a man strike you on the face. I speak according to dishonour, as though we had been weak in this respect. Wherein if any one is bold (I speak foolishly), I am bold also. They are Hebrews, I also: They are Israelites, I also: They are the seed of Abraham, I also. They are ministers of Christ (I speak as a fool), I more so: in many more labours, in prisons more frequently, in stripes above measure, in death often. From the Jews I received five times forty stripes save one Thrice I was beaten with rods, once I

was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, perils of rivers, perils of robbers, perils from my nation, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren: in labour and distress, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides the things that are without, my daily charge, the care of all the churches. Who is weak, and I am not weak? Who is scandalized, and I do not burn? If I must glory, I will glory in the things which concern my weakness. God, even the Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I do not lie. At Damascus the governor of King Aretas guarded the city of the Damascenes, to apprehend me; and through a window, in a basket, was I let down by the

wall, and so I escaped his hands. 2 Cor., xii, 1—9. If I must glory (it is not indeed expedient), but I will come to the visions and revelations of the Lord. I know a man in Christ, above fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knoweth), such an one caught up to the third heaven. And I know such a man (whether in the body, or out of the body, I know not, God knoweth), that he was caught up into paradise: and heard secret words, which it is not allowed for man to utter. For such an one I will glory; but for myself I will not glory, but in mine infirmities. For, although I would glory. I shall not be foolish; for I will say the truth; but I forbear, lest any man should esteem me beyond what he seeth in me, or heareth something from me. And lest the greatness of the revelation should lift me up, a thorn in my flesh,

an angel of Satan, was given me to buffet me. For which cause I besought the Lord thrice, that it might depart from me: And he said to me: My grace is sufficient for thee: for power is perfected in weakness. Gladly, therefore, will I glory in mine infirmities, that the power of Christ may dwell in me.

GOSPEL. St. Luke, viii, 4—15. And when a great crowd was gathered together, and they hastened to Him out of the cities, He spoke by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the birds of the air ate it up. An some fell on the rock, and as soon as it had sprung up, it withered away, because it had no moisture. And some fell among thorns and the thorns growing up with it choked it. And some fell on good ground, and sprang up, and yielded fruit a hundred fold. Saying these things,

he cried out: He who hath ears to hear; let him hear. And His disciples asked Him what this parable might be? And He said to them: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seing they may not see, and hearing they may not understand. Now the parable is this: To seed is the word of God. And those by the wayside are they who hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now those upon the rock are they who, when they hear, receive the word with joy; and these have no root; for they believe for awhile, and in time of temptation they fall away. And that which fell among the thorns are they who, when they have heard, go forth and are choked with cares and riches and pleasures of life, and bring no fruit to maturity. But that on the good

ground, are they who in a good and excellent heart, hearing the word, retain it, and bringing forth fruit in patience.

QUINQUAGESIMA.

EPISTLE. 1 Cor., xiii, 1—13. If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I have prophecy, and know all the mysteries, and all knowledge, and if I have all faith, so as to remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things,

believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge be made void. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things. We now see through a glass darkly: but then, face to face. Now I know in part: but then I shall know even as I am known. And now remain faith, hope, charity, these three: but the greatest of these is charity.

GOSPEL. St. Luke, xviii, 31—43. Then Jesus took to Him the twelve, and said to them: Behold, we are going up to Jerusalem, and all things will be accomplished which were written by

the prophets concerning the Son of man. For He will be delivered up to the Gentiles, and mocked, and scourged, and spit upon. And after they have scourged Him, they will put Him to death, and the third day He will rise again. And they understood none of these things, and this word was hidden from them, and they understood not the things which were said. Now it came to pass as He drew near to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what it meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they who went before, rebuked him, charging him to be silent. But he cried out much more: Son of David, have mercy on me. And Jesus stopped and commanded him to be brought to Him. And when he was

come near, He asked him, saying: What wilt thou that I do for thee? And he said: Lord, that I may receive my sight. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

EPISTLE. Joel, ii, 12—19. Now therefore saith the Lord: Be converted to me with all your heart, with fasting, and with weeping, and with mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will turn, and forgive and leave a blessing behind him, and sacrifice and libation to the Lord your God?

Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the congregation, assemble the ancients, gather together the little ones and them that suck at the breast: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people: and give not Thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared His people. And the Lord answered, and said to His people: Behold I will send you corn, and wine and oil: and ye shall be filled with them. and I will no more make you a reproach among the nations.

GOSPEL. St. Matt., vi, 16—21. And

when ye fast, be not of a sad countenance, as the hypocrites. For they disfigure their faces, that to men they may appear to fast. Truly I say to you, they have got their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven; where neither rust nor moth doth consume, and where thieves do not break through nor steal. For where the treasure is, there is thy heart also.

FIRST SUNDAY OF LENT.

EPISTLE. 2 Cor., vi, 1—10. And we, working together with him do exhort, that ye receive not the grace of

God in vain. For he saith: In an acceptable time I have heard thee, and in the day of salvation I have helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offence to any one, that our ministry may not be blamed: but in all let us present ourselves as ministers of God in much patience, in tribulations, in necessities, in distresses, in stripes, in prison, in tumults, labors, in watchings, in fastings, in chastity, in knowledge, in the long-suffering, in sweetness, in the Holy Spirit, in charity unfeigned, in the word of truth, in the power of God, by the armour of justice on the right hand, and on the left, by glory and dishonour, by evil report; and good report: as deceivers and true; as unknown and known. As dying, and behold we live: as chastened, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many:

as having nothing, and possessing all things.

GOSPEL. St. Matt., iv, 1—11. Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the temper came and said to Him: If Thou art the Son of God, command that these stones be made bread. But He answered and said: it is written: Not by bread alone doth man live, but by every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him: If Thou art the Son of God, cast Thyself down; for it is written: He hath given His angels charge over Thee, and in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. Jesus said to Him: It is written again; Thou shalt not tempt the Lord

thy God. Again the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world, and their glory: and said to Him: All these will I give Thee, if Thou wilt fall down and worship me. Then Jesus saith to Him: Begone, Satan, for it is written: The Lord thy God shalt thou worship, and Him only shalt thou serve. Then the devil left Him: and behold, angels came and ministered to Him.

SECOND SUNDAY OF LENT.

EPISTLE. 1 Thess., iv, 1—7. For the rest, brethren, we ask and beseech you by the Lord Jesus, that as ye have received from us how ye ought to walk, and please God, as also ye would walk, that ye may abound the more. For ye know what commands I gave you by the Lord Jesus. For this is the will of God, your sanctification, that ye abstain from fornication, that every one

of you know how to possess his vessel in sanctification and honour, not in the passion of lust, even as the Gentiles, who know not God: and that no man overreach, or circumvent his brother in the matter, because the Lord is the avenger of all those things, as we have told you before, and testified. For God hath not called us to uncleanness, but to holiness.

GOSPEL. St. Matt., xvii, 1—9. And after six days Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up on a high mountain apart: and was transfigured before them. And His face shone as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answered and said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one

for Elias. And while He was yet speaking, behold a bright cloud overshadowed them. And lo! a voice from the cloud saying: This is my beloved Son, in whom I am well pleased: hear ye Him. And when the disciples heard it, they fell on their faces and were very much afraid. And Jesus came and touched them, and said [to them]: Arise, and fear not. And when they lifted up their eyes they saw no one, but Jesus alone. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to nó man, til' the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

EPISTLE. Ephes., v, 1—9. Be ye, therefore, followers of God, as beloved children: and walk in love, as Christ also hath loved us, and delivered Himself up for us an offering and sacrifice to God for a sweet-smelling savour.

But let not fornication, and all uncleanness, or covetousness, be even named among you, as it becometh saints: or filthiness, or foolish talking, or buffoonery, which is not to the purpose: but rather thanksgiving. But know ye this, understanding that no fornicator, or unclean, or covetous man, which is idolatry, hath inheritance in the kingdom of the Christ, and of God. Let no man deceive you with vain words: for because of these things the anger of God cometh on the children of unbelief. Be not, therefore, partakers with them. For ye were once darkness; but now light in the Lord. Walk as children of light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. St. Luke, xi, 14—28. And He was casting out a devil, and it was dumb; and when He had cast out the devil, the dumb man spoke: and the crowds wondered. But some of them

said: He casteth out devils through Beelzebub, the prince of devils. But others, tempting, sought of Him a sign from heaven. But seeing their thoughts, He said to them: Every kingdom divided against itself is brought to desolation, and house against house falleth. And if Satan also is divided against himself, how shall his kingdom stand? since ye say, that by Beelzebub I cast out the devils. Now if I cast out the devils by Beelzebub, by whom do your children cast them out ? Therefore they shall be your judges. But if, by the finger of God, I cast out the devils, doubtless the kingdom of God is come upon you. When the strong one armed guardeth his court, his goods are secure, but if one stronger than he come upon him, and overcome him, he taketh away all his armour wherein he trusted, and distributeth his spoils. He who is not with me, is against me: and

he who gathered not with me, scattereth. When the unclean spirit is gone out of man, he walketh through places without water, seeking rest, and not finding it, he saith: I will return into my house, whence I came out. And when he cometh, he findeth it swept and adorned. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to Him: Happy is the womb which bore Thee, and the breasts which Thou hast sucked. But He said: Yea, rather happy are they who bear the word of God, and keep it.

FOURTH SUNDAY OF LENT.

EPISTLE. Gal., iv, 22—31. For it is written: Abraham had two sons, one

by a bond-maid, and one by a free woman. But he by the bond-maid was born after the flesh; and he by the free woman, by promise: which things are an allegory. For these are two covenants: One indeed on Mount Sinai, which engendereth bondage, which is Agar: For Sinai is a mount in Arabia, which correspondeth with the present Jerusalem, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written: Rejoice, thou barren, who bearest not: break forth and cry, thou who travailest not, for many are the children of the desolate one, rather than of her who hath a husband. But we, brethren, according to Isaac are children of promise. But as then he who was born according to the flesh, persecuted him who was according to the Spirit; so now also. But what saith the Scripture? Cast forth the bond-

maid and her son: for the son of the bond-maid shall not be heir with the son of the free woman. Therefore, brethren, we are not children of the bond-maid, but of the free woman: with the liberty wherewith Christ hath made us free.

GOSPEL. St. John, vi, 1—15. After these things Jesus went over the lake of Galilee, which is that of Tiberias: and a great crowd followed Him, because they saw the miracles which He performed on those who were infirm. Jesus therefore went up the mountain, and there sat with His disciples. Now the passover, the festival day of the Jews, was at hand. When Jesus therefore lifted up His eyes, and saw that a great crowd was coming to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him:

Loaves to the amount of two hundred pence are not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here who hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now, there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to those who were seated: in like manner also of the fishes, as much as they would. And when they were filled, he said to His disciples: Gather up the broken meat, which remaineth, lest it be lost. They gathered up, therefore, and filled twelve baskets with the broken meat, of the five barley loaves, which remained over and above to those who had eaten. Now those men,

when they had seen what a sign Jesus had performed, said: This is, of a truth, the prophet who is to come into the world. Jesus, therefore, knowing that they would come to take Him by force, and make Him king, fled again into the mountain by Himself.

PASSION SUNDAY.

EPISTLE. Heb., ix, 11—15. But Christ being come a high-priest of the good things to come, by the greater and better tabernacle not made with hands, that is, not of this building, neither by the blood of goats, or calves: but by His own blood, entered once into the sanctuary, having obtained an eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer, being sprinkled, sanctify unto the cleansing of the flesh those who are defiled; how much more shall the blood of Christ, who through the Holy Spirit

offered Himself without blemish unto God, cleanse our conscience from dead works, to worship the living God! And for this, he is Mediator of a new covenant, that death intervening for the redemption of the transgressions, which were under the former covenant, they who are called may receive the promise of the eternal inheritance.

GOSPEL. St. John, viii, 46—59. Which of you shall convict me of sin? If I say the truth of you, why do ye not believe me? He that is of God, heareth the words of God. Therefore ye hear them not, because ye are not of God. The Jews therefore answered, and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? but I honour My Father, and ye have dishonoured Me. But I seek not Mine own glory: there is one who seeketh and judgeth. Truly, truly, I say to you: if any man keep My word, he shall not

see death ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead and the prophets; and Thou sayest: If any man keep My word, he shall not taste death ever. Art Thou greater than our Father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom ye say that He is your God. And ye know Him not: but I know Him. And if I should say that I know Him not, I shall be like you, a liar. But I know Him, and keep His word. Abraham your father rejoiced that he might see My day; he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Truly, truly, I say to you, before Abraham was made, I am. They took up stones,

to cast at Him. But Jesus hid Himself, and went out of the temple.

PALM SUNDAY.

EPISTLE. Philip., ii, 5—11. For have this mind in yourselves, which also was in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied Himself and took the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore also God hath highly exalted Him, and given Him the name, which is above every name: that at the name of Jesus every knee should bend of those that are in heaven, on earth, and under the earth; and every tongue should confess, that the Lord Jesus Christ is in the glory of God the Father.

At the Blessing of the Psalms.

GOSPEL. St. Matt., xxi, 1—9. And when they drew nigh to Jerusalem, and were come to Bethphage, to Mount Olivet, then Jesus sent two disciples, saying to them: Go ye into the village over against you, and immediately ye will find an ass tied, and a colt with her: loose them and bring them to Me. And if any one say anything to you say: The Lord hath need of them: and forthwith he will let them go. Now all this was done that what was spoken by the prophet might be fulfilled, who saith: Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples went and did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made Him sit thereon. And a very great crowd

spread their garments in the way; and others cut boughs from the trees, and strewed them in the way. And the crowds that went before and that followed, cried, saying: Hosanna to the Son of David: Blessed is he who cometh in the name of the Lord.

GOSPEL. St. Matt., xxvi, xxvii. Ye know that after two days will be the passover, and the Son of man will be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that they might take Jesus by craft, and put him to death. But they said: Not on the festival lest there be a tumult among the people. And when Jesus was in Bethany, in the house of Simon the leper, a woman came to Him having an alabaster box of precious ointment, and poured it on His head,

as He reclined at table. And when the disciples saw it, they were displeased, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why trouble ye this woman? for she hath wrought a good work on Me. For the poor ye have always with you: But Me ye have not always. For in pouring this ointment on Me, she hath done it for My burial. Truly I say to you, wherever this gospel shall be preached in the whole world, this also which she hath done, shall be told in memory of her. Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said to them: What will ye give me, and I will deliver Him to you? And they assigned him thirty pieces of silver. And thenceforth he sought opportunity to betray Him. And on the first day of unleavened bread the disciples came to Jesus, saying: Where

wilt Thou that we prepare for Thee to eat the passover? But Jesus said: Go into the city to a certain man, and say to him: The Master saith: My time is at hand; with Thee I keep the passover with My disciples. And the disciples did as Jesus ordered them, and prepared the passover. And when it was evening, he sat down with His twelve disciples. And whilst they were eating, He said: Truly, I say to you, that one of you, will betray me. And they being much troubled, began every one to say: Is it I, Lord? But He answered and said: He that dippeth his hand with me in the dish, he will betray me. The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed. It were better for that man if he had not been born. And Judas who betrayed Him, answered and said: Rabbi, is it I? He saith to him: Thou hast said it. And

whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take [and] eat: this is My Body. And He took the cup, and gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the New Testament which shall be shed for many, unto remission of sins. And I say to you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in the kingdom of My Father. And when they had sung a hymn, they went out unto Mount Olivet. Then Jesus saith to them: All of you will be scandalized in regard to Me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. And Peter answered and said to Him. Although all shall be scandalized in regard to Thee, I will never be scandaliz-

ed. Jesus said to him: Truly I say to Thee, That this night before a cock crow thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner spake all the disciples. Then Jesus came with them into a country place called Gethsemane; and said to His disciples: Sit ye here while I go yonder, and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be very sad. Then He saith to them: My soul is sorrowful even unto death; stay ye here, and watch with Me. And He went a little farther, and fell upon His face, and prayed, saying: My Father, if it be possible, let this cup pass away from Me. Nevertheless, not as I will, but as Thou. And He cometh to His disciples, and findeth them asleep, and saith to Peter: So, could ye not watch with Me one hour? Watch and pray,

that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. And a second time He went away and prayed, saying: My Father, if this cup cannot pass away, except I drink it, Thy will be done. And He cometh again and findeth them sleeping: for their eyes were heavy. And leaving them, He went away again: and prayed the third time, saying the same words! Then He cometh to His disciples, and saith to them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, He that will betray Me is at hand. While He was yet speaking, behold, Judas, one of the twelve, came and with Him a great crowd with swords and clubs, [sent] from the chief priests and the ancients of the people. And His betrayer gave them a sign, saying: Whom I shall

kiss, that is He; hold Him fast. And forthwith He came to Jesus, and said: Hail, Rabbi: and He kissed Him. And Jesus said to Him: Friend, for what art thou come? Then they came up, and laid hands on Jesus, and held Him. And behold one of those with Jesus stretched forth his hand, and drew his sword, and struck the servant of the high-priest, and cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legion of angels? How, then, shall the Scripture be fulfilled, that thus it must be done? In that hour Jesus said to the crowds: Ye are come out, as if to a robber, with swords and clubs to take Me. I sat among you daily teaching in the temple, and ye did not lay hands on Me. Now all

this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all left Him, and fled. But they that held Jesus, led Him to Caiphas, the high-priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests, and the whole council sought false testimony against Jesus, that they might put Him to death: And they found none, although many false witnesses had come forward. And last of all came two false witnesses and said: This man said I am able to destroy the temple of God, and to build it in three days. And the high-priest arose, and said to Him: Answerest Thou nothing to the things which these testify against Thee? But Jesus was silent. And the high-priest said to Him: I abjure Thee by the liv-

ing God that Thou tell us whether Thou art the Christ, the Son of God. Jesus saith to Him: Thou hast said it. But I say to you, hereafter ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent His garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now ye have heard the blasphemy: what think ye? They answered and said: He is worthy of death. Then they spit in His face, and buffeted Him: and some struck His face with the palms of their hands, saying: Prophesy to us, O Christ, who is he that struck Thee? But Peter sat without in the court: and there came to Him a servant-maid, saying: Thou also wast with Jesus, the Galilean. But he denied it before all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him,

and she saith to those who were there: This man also was with Jesus of Nazareth. And again he denied it with an oath: I do not know the man. And after a while, they who stood by, came and said to Peter: Surely thou also art one of them, for even thy speech doth discover thee. Then he began to invoke curses on himself, and to swear that he knew not the man. And immediately a cock crowed. And Peter remembered the words of Jesus which He had said: Before a cock crow thou wilt deny Me thrice. And he went out and wept bitterly. St. Matt., xxvii, 1—66: And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And having bound Him, they led Him away: and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repented, and

brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned by betraying just blood. But they said: What is that to us? Look thou to it. And casting down in the temple the pieces of silver, he departed; and went and hanged himself. But the chief priests took the pieces of silver, and said: It is not lawful to put them into the treasury, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called [Haceldama] the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremiah the prophet, who saith: And they took the thirty pieces of silver, the price of Him who was prized, whom they of the children of Israel did prize. And they gave them for the potters's field, as the Lord appointed me. And

Jesus stood before the governor, and the governor asked Him, saying: Art Thou the king of the Jews? Jesus saith to Him: Thou sayest it. And when He was accused by the chief priests and ancients, He made no answer. Then Pilate saith to Him: Dost Thou not hear how many things they testify against Thee? And He answered not a word, so that the governor wondered exceedingly. Now on the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, called Barabbas. When therefore they were gathered together, Pilate said: Whom will ye that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that they had delivered him up through envy. And as he was sitting on the tribunal, his wife sent to him saying: Have nothing to do with that just man: for I have

suffered much this day in a dream on account of Him. But the chief priests and the ancients persuaded the crowds that they should ask Barabbas, and destroy Jesus. And the governor answered and said to them. Which of the two will ye that I release to you? But they said: Barabbas. Pilate saith to them: What then shall I do with Jesus who is called Christ? They all say: Let Him be crucified. The governor said to them: Why what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that He did no good, but that rather a tumult was made, took water, and washed his hands before the people, saying: I am innocent of the blood of this just man: look ye to it. And all the people answered and said: His blood be on us, and on our children. Then he released to them Barabbas, and having scourged Jesus, delivered Him to them

to be crucified. Then the soldiers of the governor took Jesus into the hall, and gathered together unto Him the whole band. And stripped Him, and put a scarlet cloak about Him. And having plaited a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him, and mocked Him, saying: Hail, king of the Jews. And they spat upon Him, and took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And as they went out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to a place called Golgotha, that is, place of a skull. And they gave Him to drink wine mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided

His garments, casting lots, that what was spoken by the prophet might be fulfilled, who saith: They divided my garments among them: and on my vesture they cast lots. And they sat and watched Him. And they put over His head His charge, written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with Him two robbers: one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying: Vah, Thou who destroyest the temple of God, and in three days dost rebuild it, save Thyself: if Thou art the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others: Himself He cannot save: If He is king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver

Him, if He love Him: for He said: I am the Son of God. And the robbers also, who were crucified with Him, reproached Him in like manner. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lama sabachthani? that is, My God, My God, why hast Thou forsaken Me? And some who stood there and heard, said: This man calleth Elias. And immediately one of them ran and took a sponge, and soaked it in vinegar, and put it on a reed, and gave Him to drink. And the others said: Hold, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up His spirit. And behold the veil of the temple was rent in twain from the top even to the bottom, and the earth quaked, and the rocks were rent. And the monuments

were opened, and many bodies of the saints, who had slept, arose. And they came out of the monuments, after His resurrection, and went into the holy city, and appeared to many. Now when the centurion, and they who were with him watching Jesus, saw the earthquake, and the things which took place, they were greatly terrified, saying: Indeed this was the Son of God. And many women were there, afar off, who had followed Jesus from Galilee, ministering to Him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a rich man of Arimathea, named Joseph, who himself also was a disciple of Jesus. He went to Pilate, and asked the Body of Jesus. Then Pilate commanded that the Body should be delivered up. And Joseph taking the Body, wrapped it in a clean

linen cloth, and laid it in his own new monument, which he had hewn out in the rock. And rolled a great stone to the door of the monument, and went away. And Mary Magdalene was there, and the other Mary, sitting over against the tomb. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we remember that that deceiver said while he was yet alive: After three days I will rise. Command, therefore, the tomb to be made secure until the third day; lest His disciples come, and steal Him away, and say to the people: He is risen from the dead; and the last error will be worse than the first. Pilate said to them: Ye have a guard: Go, make it secure, as ye know how. And they went and made the tomb secure, sealing the tomb with the guard.

MAUNDY THURSDAY.

EPISTLE. 1 Cor., xi, 20—32. When ye come together, therefore, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunken. What! have ye not houses to eat and drink in? Or despise ye the Church of God, and put ye to shame those who have not? What shall I say to you? Do I praise you? In this I praise you not, For I have received of the Lord that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, took bread, and giving thanks, broke it, and said: Take and eat: this is My Body, which shall be delivered for you: this do for the commemoration of Me. In like manner also He took the cup, after the supper, saying: This cup is the new covenant in My Blood. This do ye, as often as ye shall drink, for the com-

memoration of Me. For as often as ye shall eat this bread, and drink the cup, ye shall show the death of the Lord, until He come. Therefore whoever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the cup. For he who eateth and drinketh judgment to himself; not discerning the Body of the Lord. Therefore many infirm and weak are among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we may not be condemned with this world.

GOSPEL. St. John., xiii, 1—15. Before the feast of the passover, Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who

were in the world, He loved them unto the end. And during supper (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given all things into His hands, and that He came from God, and goeth to God: He riseth from supper, and layeth aside His outer garments, and having taken a towel, girded Himself. After that, He putteth water ino a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith He was girded. He cometh, therefore, to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered, and said to him: What I am doing thou knowest not now, but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter

saith to Him: Lord, not my feet only, but also my hands, and my head. Jesus saith to him: He that is washed, needeth not save to wash his feet; but he is wholly clean. And ye are clean, but not all. For He knew He would betray Him. Therefore He said: Ye are not all clean. Then after He had washed their feet, and taken His garments, and had sat down again, He said to them: Know ye what I have done to you? Ye call me the Teacher, and the Lord, and ye say well: for I am. If then I, the Lord and the Teacher, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that as I have done to you, so ye do also.

EASTER SUNDAY.

EPISTLE. 1 Cor., v, 7, 8. Purge out the old leaven, that ye may be a new paste, as ye are unleavened. For our

passover, Christ, is sacrificed. Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

GOSPEL. St. Mark, xvi, 1—7. And when the Sabbath was past, Mary, Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint Jesus. And very early in the morning, the first day of the week, they came to the monument, the sun being now risen. And they said, one to another: Who shall roll us back the stone from the door of the monument? And looking, they saw the stone rolled back: for it was very great. And entering into the monument, they saw a young man sitting on the right side, clothed with a white robe, and they were affrighted. But he saith to them: Be not affrighted: ye seek Jesus of Nazareth,

who was crucified. He is risen: He is not here: behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee: there ye will see Him, as He told you.

LOW SUNDAY.

EPISTLE. 1 St. John, v, 4—10. For all that is born of God, overcometh the world: and this is the victory, which overcometh the world, our faith. Who is it that overcometh the world; unless he that believeth that Jesus is the Son of God? This is He who came by water and blood, Jesus the Christ, not in blood alone, but in water and blood. And it is the Spirit who testifieth that Christ is truth. For there are three who give testimony to heaven: the Father, the Word, and the Holy Spirit: and these three are one. And there are three who give testimony on earth: the Spirit

and the water, and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God [which is greater], because He hath testified of His Son. He who believeth in the Son of God, hath the testimony of God in himself. He who doth not believe the Son, maketh Him a liar; because he believeth not in the testimony which God hath given of His Son.

GOSPEL. St. John, xx, 19—31. Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, through fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father hath sent me,

I also send you. When He had said this, He breathed on them, and said to them: Receive ye the Holy Spirit. Whose sins ye shall forgive, they are forgiven them: and whose sins ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I see in His hands the print of the nails, and put my hands into His side, I will not believe. And after eight days, His disciples were again within; and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put thy finger in hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but believing. Thomas answered, and said to Him: My Lord

and my God. Jesus said to him: Because thou hast seen me, Thomas, thou believest: blessed are they who have not seen and yet believe. Many other signs also Jesus performed in the sight of His disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing, ye may have life in His name.

SECOND SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter, ii, 21—25. For this ye are called: because Christ also suffered for us, leaving to you an example, that ye should follow in the steps of Him, who committed no sin, nor was guile found in His mouth: who when he was reviled, reviled not: when He suffered, threatened not, but delivered Himself up to him who judged Him unjustly: who Himself bore our sins in His own body

on the tree, that we, being dead to sin should live to justice: by whose stripes ye are healed. For ye were as sheep going astray, but are now converted to the shepherd and bishop of your souls.

GOSPEL. St. John, x, 11—16. I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf seizeth and scattereth sheep: And the hireling fleeth, because he is a hireling, and hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father, and I lay down my life for my sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

EPISTLE. 1 Peter, ii, 11 — 19. Dearly beloved, I beseech you as strangers and pilgrims to abstain from carnal lusts which war against the soul, having your conduct good among the Gentiles; that wherein they slander you as evil doers, considering you by your good works, they may glorify God in the day of visitation. Be ye therefore subject to every human creature for God's sake: whether to the king, as excelling; or to governors, as sent by him for the punishment of evil doers, and for the praise of those who do well: for so is the will of God, that doing well you may put to silence the ignorance of the foolish men: as free, and not having liberty as a cloak for maliciousness, but as servants of God. Honour all: love the brotherhood: fear God: honour the king. Domestics, be subject in all fear to masters, not only

to the good and gentle, but even to the forward. For this is thankworthy in Christ Jesus our Lord.

GOSPEL. St. John, xvi, 16—22. A little while, and ye will not see me: and again a little while, and ye will see me: because I go to the Father. Then some of His disciples said, one to another: What is this that he saith to us: A little while, and ye will not see me; and again a little while, and ye will see me, and because I go to the Father? They said therefore: What is this that he saith: a little while? We know not what he speaketh. And Jesus knew that they had a mind to ask Him; and He said to them: Of this do ye inquire among yourselves, because I said: A little while, and ye will not see me: and again a little while, and ye will see me. Truly, truly, I say to you, that ye shall lament and weep, but the world shall rejoice: and ye shall be made sor-

rowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow, but I will see you again; and your heart will rejoice; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPISTLE. St. James, i, 17—21. Every excellent gift and every perfect gift is from above, coming down from the Father of lights, with whom is no change, nor shadow of alteration. For of His own will He hath begotten us by the word of truth, that we may become first fruits of His creatures. Ye know, my dearly beloved brethren, and let every man be quick to hear, but slow to speak, and slow to anger. For the anger of man worketh not in the justice

of God. Wherefore casting away al uncleanness, and abundance of malice receive with meekness the engrafted word which can save your souls.

GOSPEL. St. John, xvi, 5—14. Bu I did not tell you these things from th beginning, because I was with you. An now I go to Him who sent me, and non of you asketh me: Whither art thou going? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come t you: but if I go, I will send Him to you And when He is come, He will convic the world of sin, and of justice and o judgment: of sin, because they believe not in me: and of justice, because I g to the Father; and ye will see me n longer: and of judgment, because th prince of this world is already judged I have yet many things to say to you

but ye cannot bear them now. But when He, the Spirit of truth, shall come, He will teach you all the truth, for He will not speak of Himself: but whatever things He hath heard, He will speak, and the things which are to come, He will show you. He will glorify me, because He will receive of mine, and show to you.

FIFTH SUNDAY AFTER EASTER.

EPISTLE. St. James, i, 22—27. And be ye doers of the word, and not hearers only, deceiving yourselves. For if any man is a hearer of the word, and not a doer, he is like to a man beholding his natural countenance in a glass: for he beholdeth himself, and goeth away, and presently forgetteth what kind of a man he was. But he who looketh into the perfect law of liberty, and continueth in it, not becoming a forgetful hearer, but a doer of work, this

man shall be blessed in his deed. If any man think himself religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Religion pure and undefiled, with God and the Father is this: to visit orphans and widows in their tribulation [and] to keep one's self unspotted from the world.

GOSPEL. St. John, xvi, 23—30. And in that day ye will not ask me anything. Truly, truly, I say to you: If ye ask the Father anything in my name, He will give it to you. Hitherto ye have not asked anything in my name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but I will show you plainly of the Father. On that day, ye will ask in my name: and I say not to you, that I will ask the Father for you: for the Father

Himself loveth you, because ye have loved me and have believed that I came forth from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the father. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no proverb. Now we know, that thou knowest all things, and Thou needest not that any man should ask thee: by this we believe that thou comest forth from God.

ASCENSION DAY.

EPISTLE. Act, i, 1—11. The former treatise I indeed made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which He was taken up, after He had given commandments through the Holy Spirit to the apostles whom He had chosen. To whom, also, He showed Himself alive, after His passion, by many proofs, for forty days appearing to them, and

speaking of the kingdom of God. And eating with them, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye have heard [he said] from my mouth. For John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence. They, therefore, who were come together, asked Him, saying: Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them: it is not for you to know the times or moments which the Father hath set by His own power. But ye shall receive power when the Holy Spirit shall come upon you, and ye shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the uttermost part of the earth. And when He had said these things, whilst they looked on, He was raised up, and a cloud received Him out of their sight. And as they looked

steadfastly on Him, as He went up to heaven, behold two men stood by them in white apparel, who also said: Men of Galilee, why stand you looking up into heaven? This Jesus, who hath been taken up from you into heaven, shall so come in like manner as ye have seen Him going up in heaven.

GOSPEL. St. Mark, xvi, 14—20. At length He appeared to the eleven as they were at table: and upbraided them with their unbelief, and hardness of heart, because they did not believe those who had seen Him after He was risen again. And he said to them; Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but He that believeth not, shall be condemned. And these signs shall follow those who believe. In my name they shall cast out devils; they shall speak with new tongues. They shall

take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God. But they going forth, preached everywhere: the Lord working withal, and confirming the word with the signs which followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPISTLE. 1 Peter, iv, 7—11. But the end of all things is at hand: be ye therefore prudent and watch in prayers. And above all things have constant [mutual] love among yourselves: for love covereth a multitude of sins. Be hospitable one to another without murmuring: Every one, as He hath received grace, ministering the same one to

another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as by the strength which God supplieth: that in all things God may be glorified through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

GOSPEL. St. John, xv, 26, 27. But when the Paraclete, cometh, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, He will give testimony of me. And ye shall give testimony, because ye are with me from the beginning. St. John, xvi, 1—4: These things have I spoken to you, that ye may not be scandalized. They will cast you out of the synagogues: yea, the hour cometh, that whoever killeth you, will think that he offereth homage to God. And these things will they do to you, because they know not the Father nor me. But

these things I have told you, that when their time shall come, ye may remember that I told you.

PENTECOST.

EPISTLE. Acts, ii, 1—11. And when the days of Pentecost were completed, they were all together in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon every one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the [Holy] Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this voice was spread, the multitude came together, and were confounded [in mind], because every man heard them speaek in his own

tongue. And they were all amazed, and wondered, saying: Behold, are not all these who speak, Galileans? And how hear we every man our own tongue wherein we were born! Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia and Pamphylia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews, [also] and proselytes, Cretans and Arabians; we hear them speak in our tongues the great works of God.

GOSPEL. St. John, xiv, 23—31. Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him: he who loveth me not, keepeth not my words. And the word which ye have heard, is not mine, but the Father's who sent me. These things

have I spoken to you, abiding with you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatever I have said to you. Peace I leave you, my peace I give you: not as the world giveth, do I give you. Let not your heart be troubled not let it be afraid. Ye have heard that I said to you: I go away, and I come to you. If ye loved me, ye would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, ye may believe. I will not now speak many things with you: for the prince of this world cometh, and in me he hath nothing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I. Arise, let us go hence.

TRINITY SUNDAY.

EPISTLE. Rom., xi, 33—36. O! depth of riches of wisdom and knowledge of God! How incomprehensible are His judgments, and unsearchable His ways! For who hath known the mind of our Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him, are all the things: to Him be glory for ever. Amen.

GOSPEL. St. Matt., xxviii, 18—20. And Jesus came and spoke to them, saying: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the end of the world.

CORPUS CHRISTI.

EPISTLE. 1 Cor., xi, 23—29. For I have received of the Lord that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, took bread, and giving thanks, broke it, and said: Take and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also He took the cup, after the supper saying; This cup is the new covenant in my blood. This do ye, as often as ye shall drink, for the commemoration of me. For as often as ye shall eat this bread, and drink the cup, ye shall show the death of the Lord, until He come. Therefore who ever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the cup. For He who eateth

and drinketh unworthily, eateth and drinketh judgment to himself not discerning the body of the Lord.

GOSPEL. St. John, vi, 56—59. For my flesh is true food, and my blood is true drink. He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the Father who liveth sent me, and I live by the Father, so He that eateth me, the same also shall live by me. This is the bread which came down from heaven. Not as your fathers ate the manna, and died. He who eateth this bread, shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. John, iii, 13—18. Wonder not, brethren, if the world hate you. We know that we have passed from death to life because we love the brethren. He who loveth not, abideth in death. Every one who hateth his brother, is a murderer. And ye know,

that no murderer hath life everlasting abiding in himself. In this we know the love [of God], that He laid down his life for us: and we ought to lay down our lives for the brethren. He who hath the substance of this world, and seeth his brother in need, and shutteth up his bowels against him: how doth the love of God abide in him? My little children, let us love, not in word, nor in tongue, but in deed and truth.

GOSPEL. St. Luke, xiv, 16—24. But He said to him: A certain man made a great supper, and invited many. And he sent his servant at supper time, to say to those who had been invited, that they should come, for now all things are ready. And they all began together to make excuse. The first said to him: I have bought a farm, and I must go out and see it: I pray thee, excuse me. And another said: I have bought five yoke of oxen, and I am going to try

them: I pray thee, excuse me. And another said: I have married a wife, and, therefore, I cannot come. And the servant returning, told these things to his Lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the blind and the lame. And the servant said: Sir, it is done as thou hast commanded; and yet there is room. And the lord said to the servant: Go into the highways and hedges; and compel them to come in, that my house may be filled. But I say to you, that none of these men who have been invited, shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST.

EPISTLE. 1 Peter, v, 6 — 11. Humble yourselves, therefore, under the powerful hand of God, that He

may exalt you in the time of visitation: casting all your care on Him, since He is careful of you. Be sober and vigilant, for your adversary the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist strong in faith: knowing that the same sufferings befall your brethren in the world. But the God of all grace, who hath called you to His eternal glory in Christ Jesus, will perfect, confirm, and establish you, after ye have suffered a while. To him be glory and empire for ever and ever. Amen.

GOSPEL. St. Luke, xv, 1—16. Now the publicans and the sinners drew near to Jesus, to hear Him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. And He spoke to them this parable saying: What man of you who hath a hundred sheep, and loseth one of them, doth not leave

the ninety-nine in the desert, and go after that which was lost, until He find it? And when he hath found it, he layet it upon His shoulders, rejoicing: and coming home, he calleth together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep which was lost? I say to you, that even so there will be joy in heaven over one sinner that repenteth, more than over ninety-nine just men who need not penance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently, until she findeth it? And when she hath found it, she calleth together her friends and neighbours, saying: Rejoice with me, because I have found the piece which I had lost. So I say to you, there is joy before the angels of God over one sinner that repenteth.

FOURTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom., viii, 18—23. For I think that the sufferings of this present time are not worthy of the glory, which shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of Him who made it subject in hope: because the creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now. And not only it, but ourselves also having the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of sons [of God], the redemption of our body.

GOSPEL. St. Luke, v, 1—11. And it came to pass that when the crowd

pressed on Jesus to hear the word of God, He stood by the lake of Genesareth, and saw two barks standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the barks, that was Simon's, He desired Him to put off a little from the land. And sitting down, He taught the crowds out of the bark. Now when He had ceased to speak, He said to Simon: Put off into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have toiled all the night, and taken nothing: but at Thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes, and their net was breaking. And they beckoned to their partners who were in the other bark, that they should come and help them. And they came, and filled both the barks, so that

they were [almost] sinking. When Simon Peter saw this, He fell down at the knees of Jesus, saying: Depart from me, for I am a sinful man, O Lord! For amazement had seized him, and all who were with him, at the draught of the fishes which they had taken: and so likewise James and John, the sons of Zebedee, who were partners of Simon. And Jesus said to Simon: Fear not; from henceforth thou wilt catch men. And when they had brought their barks to the shore, they left all things and followed Him.

FIFTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Peter, iii, 8 — 15. Finally be ye all of one mind, sympathizing, loving the brotherhood, merciful, [modest] humble: not rendering evil for evil, nor insult; but, on the contrary, blessing, for to this ye are called, that ye may inherit a bless-

ing. For let him who will love life, and see good days, refrain his tongue from evil, and his lips that they speak no guile: Let him turn away from evil, and do good: let him seek peace and pursue it for the eyes of the Lord are on the just, and His ears are open to their prayers: but the countenance of the Lord is on those who do evil. And who is there, who can hurt you, if ye be zealous for good? But if also ye suffer something for justice, blessed are ye. And fear not their terror, and be not troubled. But sanctify Christ the Lord in your hearts, and be always ready to satisfy every one who asketh of you a reason of the hope which is in you.

GOSPEL. St. Matt., v, 20—24. For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Ye have heard

that it was said to those of old: Thou shalt not kill; and whoever shall kill, shall be in danger of the judgment. But I say to you, that whoever is angry with his brother, shall be in danger of the judgment. And whoever shall say to his brother, Raca, shall be in danger of the council. And whoever shall say, thou fool, shall be in danger of hell fire. If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath anything against thee; leave there thy gift before the altar, and go first and be reconciled to thy brother: and then come and offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom., vi, 3—11. Know ye not that all ye who are baptized in Christ Jesus, are baptized in His death? For we are buried together with Him by baptism unto death: that as Christ

is risen from the dead by the glory of the Father, so we also may walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also of His resurrection. Knowing this that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he who is dead, is justified from sin. But if we be dead with Christ, we believe, that we shall live also together with Christ; knowing, that Christ rising again from the dead dieth now no more, death shall no more have domain over him. For that he died for sin, he died once; but that he liveth, he liveth to God. So ye also reckon yourselves dead indeed to sin, but alive to God, in Christ Jesus our Lord.

GOSPEL. St. Mark, viii, 1—9. In those days, again when there was a great crowd, and they had nothing to

eat, He called His disciples together, and said to them: I have compassion on the crowd, for behold they have now been with me three days and have nothing to eat. And if I send them away fasting to their home, they will faint on the way, for some of them have come from afar. And His disciples answered Him: Whence can any one satisfy them with bread here in the wilderness? And He asked them: How many loaves have ye? They said, Seven. And He commanded the crowd to sit on the ground. And He took the seven loaves, and gave thanks and broke them, and gave to His disciples to set before them, and they set them before the crowd. And they had a few small fishes; and He blessed them, and commanded them to be set before them. And they ate and were satisfied, and they took up the broken meat which remained, seven baskets full. And they

who ate were about four thousand: and He sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom., vi, 19—23. I speak a human thing because of the infirmity of your flesh: for as ye have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when ye were servants of sin ye were free from justice. What fruit, therefore, had ye then in those things of which ye are now ashamed? For the end of them is death. But now being made free from sin, and having become servants of God, ye have your fruit unto sanctification, and the end everlasting life. For the wages of sin is death. But the grace of God life everlasting, in Christ Jesus our Lord.

GOSPEL. St. Matt., vii, 15—21. Beware of false prophets who come to

you in the clothing of sheep, but inwardly are ravenous wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one who saith to me: Lord, Lord, shall enter into the kingdom of heaven: but he who doeth the will of my Father who is in heaven [he shall enter into the kingdom of heaven].

EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom., viii, 12—17. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For

if ye live after the flesh, ye shall die: but if by the sipirit ye mortify the deeds of the flesh, ye shall live. For they that are led by the Spirit of God they are sons of God. For ye have not received a spirit of bondage again in fear, but ye have received a spirit of adoption of sons, in which we cry, Abba [Father]. For the Spirit himself beareth testimony to our spirit, that we are children of God. And if children, heirs also: heirs indeed of God, and joint heirs with Christ: yet so if we suffer together, that we may also be glorified together.

GOSPEL. St. Luke, xvi, 1—9. And He said also to His disciples: There was a certain rich man who had a steward: and he was accused to him of wasting his goods. And he called him, and said to him: What is this that I hear of thee? Give an account of thy stewardship: for thou canst be steward no longer. And the steward

said within himself: What shall I do, since my lord taketh away the stewardship from me? To dig I am not able: to beg I am ashamed. I know what I will do, that when I am removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of the debtors of his lord, he said to the first: How much owest thou to my lord? He said: A hundred measures of oil. And he said to him: Take thy note and sit down and write fifty. Then he said to another: And how much owest thou? He said: A hundred measures of wheat. He said to him: Take thy bill, and write eighty. And the lord praised the unjust steward, because he had done prudently: for the children of this world are wiser for their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when ye shall fail,

they may receive you into the everlasting mansions.

NINTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor., x, 6—13. And these things were types of us, that we may not be covetous of evil things, as even they coveted. Neither become ye idolators, as some of them, as it is written: The people sat down to eat and drink, and they rose up to play. Neither let us fornicate, as some of them fornicated, and twenty-three thousand fell in one day. Neither let us tempt Christ, as some of them tempted, and were destroyed by the serpents. Neither murmur, as some of them murmured, and perished by the destroyer. Now all these things happened to them in figure: and they are written for a warning to us, on whom the ends of the world have come. Therefore let him who thinketh that he standeth,

take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above what you are able: but will even make with temptation an issue, that ye may be able to bear it.

GOSPEL. St. Luke, xix, 41—47. And when He drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things which are for thy peace: but now they are hidden from thine eyes. For the days will come upon thee, and thine enemies will cast a trench round about thee, and compass thee round, and straighten thee on every side: and beat thee to the ground and thy children who are in thee: and they will not leave in thee one stone upon another: because thou hast not known the time of thy visitation. And entering into the temple, He began to

cast out those who sold therein, and those who bought, saying to them: It is written: My house is a house of prayer, but ye have made it a den of robbers. And He was teaching daily in the temple. And the chief priests and the scribes, and the rulers of the people were seeking to destroy Him.

TENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor., xii, 2—11. Ye know, that when ye were heathens, ye went to dumb idols, according as ye were led. Wherefore I make known to you, that no man speaking in the Spirit of God, saith Anathema to Jesus. And no man can say, Lord Jesus, but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the mani-

festation of the Spirit is given to every man unto profit. To one indeed by the Spirit is given the word of wisdom: and to another the word of knowledge, according to the same Spirit: to another faith in the same Spirit: to another the grace of cures in the one Spirit: to another the working of miracles, to another prophecy, to another the discerning of spirits, to another interpretation of speeches. But all these things the one and the same Spirit worketh, dividing to every one as He willeth.

GOSPEL. St. Luke, xviii, 9—14. And to some who trusted in themselves as just, and despised others, He spoke also this parable. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with Himself: O God, I thank Thee that I am not as the rest of men, ex-

tortioners, unjust, adulterers, as even this publican. I fast twice in the week: I give thithes of all I posses. And the publican, standing afar off, would not so much as lift his eyes to heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: for every one who exalted himself will be humbled; and he who humbled himself will be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor., xv, 1—10. Now I make known to you, brethren, the gospel which I preached to you, which also ye have received, wherein also ye stand, by which also ye are saved: after what manner I preached to you,

if ye hold it fast, unless ye have believed in vain. For I delivered to you first of all, that which I also received, that Christ died for our sins, according to the Scriptures: and that He was buried, and that He arose again on the third day, according to the Scriptures: and that He was seen by Cephas, and after that by the eleven; then was He seen by more than five hundred brethren at once, of whom many remain until this present, but some are fallen asleep: afterwards He was seen by James, then by all the apostles: and last of all, as by one born out of time, He was seen by me also. For I am the least of the apostles who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace unto me hath not been void, but I have labored more abundantly than all of them: yet not I, but the grace of God within me.

GOSPEL. St. Mark, vii, 31—37. And again going out of the borders of Tyre, He came by Sidon to the sea of Galilee, through the midst of the borders of Decapolis. And they brought to Him one deaf and dumb; and besought Him to put His hand upon Him. And taking Him from the multitude apart, He put His fingers ino his ears, and He spat and touched his tongue; and looking up to heaven he groaned, and said to him: Ephpheta; which is: Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke rightly. And He charged them that they should tell no one. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well: he maketh both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE. 2 Cor., iii, 4—9. And such confidence we have through Christ to God: not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God: who also hath made us fit ministers of the new covenant; not in the letter, but in the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death formed with letters on stone, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of His countenance which is made void: how shall not the ministration of the Spirit be more glorious? For if the ministry of condemnation is glory: much more the ministry of justice adoundeth in glory.

GOSPEL. St. Luke, x, 23—37. And turning to His disciples, He said:

Happy are the eyes that see the things which ye see. For I say to you, that many prophets and kings desired to see the things which ye see, and saw them not; and hear the things which ye hear, and heard them not. And behold a certain lawyer stood up, trying Him, and saying: Teacher, what must I do to possess eternal life? But He said to Him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbour as thyself. And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus. And who is my neighbour? And Jesus resumed and said: A certain man was going down from Jerusalem to Jericho, and fell in with robbers, who even stripped him,

and wounded him, and went away, leaving him half dead. And by chance a certain priest went down by the same road; and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, and passed by. But a certain Samaritan, traveling, came near him: and seeing him, was moved with compassion. And going up to him, he bound up his wounds, pouring in oil and wine: and set him on his own beast, brought him to an inn, and took care of him. And the next day he took out two shillings, and gave to the innkeeper, and said: Take care of him, and whatever thou shalt lay out over and above, I will repay thee at my return. Which of these three appeareth to thee to have been a neighbour to him who fell among the robbers? And he said: He who showed mercy to him. And Jesus said to him: **Go, and do thou in like manner.**

THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal., iii, 16—22. The promises were made to Abraham and his seed. He doth not say: and seeds, as of many; but as of one: and Thy seed, which is Christ. And this I say, the covenant confirmed by God, the law which was made after four hundred and thirty years, doth not annul, so as to make void the promise. For if the inheritance be by the law, it is no more by promise. But God gave to Abraham by promise. What then was the law? It was put because of transgressions, until the seed should come, to whom He had promised, it being ordained by angels, in the hand of a mediator. Now a mediator is not of one: but God is one. Is the law then against the promises of God? God forbid. For if a law had been given which could give life, truly justice would have been by the

law. But the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

GOSPEL. St. Luke, xvii, 11—19. And it came to pass, as He was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten lepers, who stood afar off: and lifted up their voice, saying; Jesus, Master, have mercy on us. And when He saw them, He said: Go, show yourselves to the priests. And it came to pass, that as they went, they were cleansed. But one of them, when he saw that he was cleansed, went back, and with a loud voice glorified God. And he fell on his face at his feet, giving thanks. And this man was a Samaritan. And Jesus answering said: Were not the ten cleansed? And where are the nine? There is no one found

to return, and give glory to God, but this stranger. And He said to him: Arise and depart, for thy faith hath healed thee.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal., v, 16—24. And I say: Walk in spirit, and ye will not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another, so that ye do not whatever things ye will. But if ye are led by the Spirit, ye are not under the law. And the works of the flesh are manifest, which are fornication, uncleanness, [lasciviousness], luxury, idolatry, witchcraft, enmities, contentions, rivalries, wrath, quarrels, disputes, sects, envying, murders, drunkenness. revellings, and the like: of which I fortell you, as I have before said: that

they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, mildness, goodness [long suffering], meekness, faith [modesty], continence [chastity]. Against such there is no law, But they who are of Christ, have crucified their flesh with its vices and lusts.

GOSPELS. St. Matt., vi, 24—33. No man can serve two masters: for either he will hate one, and love the other, or he will cling to one, and slight the other. Ye cannot serve God and mammon. Therefore I say to you, be not anxious for your life, what ye shall eat, nor for your body, what ye shall put on. Is not the life more than the food? and the body more than the raiment? Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: yet your heavenly Father feedeth them. Are not ye of much more

value than they? And which of you, by anxious thought, can add to his stature one cubit? And for raiment why are ye anxious? Consider the lilies of the field how they grow: they labor not, neither do they spin. Yet I say to you, that not even Solomon in all his glory was arrayed as one of these. Wherefore if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven: how much more you, O ye of little faith? Be not anxious, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things the heathen seek. For your Father knoweth that ye have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal., v, 25; vi, 1—10. If we live by the Spirit, let us walk also by the Spirit. Let us not be vain glorious, provoking one another envying one another. Gal., vi, 1—10. Brethren, if even a man be overtaken in any fault, ye who are spiritual, correct him in a spirit of gentleness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so ye will fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every man prove his own work, and so he will have glory in himself only, and not in another. For every one shall bear his own burden. And let him who is instructed in the word, communicate to him who instructeth him, in all good things. Be not deceived: God is not mocked. For

what a man soweth, that shall he reap also. For he who soweth for his flesh, of the flesh shall also reap corruption: but he who soweth for the Spirit shall reap everlasting life. And let us not be weary in well doing, for in due time we shall reap if we faint not. Therefore whilst we have time, let us do good to all, but especially to those of the household to the faith.

GOSPEL. St. Luke, vii, 11—16. And it came to pass afterwards, that He was going into a city called Naim: and there went with Him His disciples, and a great crowd. And when He came nigh to the gate of the city, behold, a dead man was carried out, an only son of his mother; and she was a widow; and a great crowd of the city was with her. And the Lord seeing her, was moved with pity towards her, and said to her: Weep not. And He came near, and touched the bier. (And they that car-

ried it, stood still.) And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And fear seized all: and they glorified God saying: A great prophet is risen up among us: and God hath visited His people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes., iii, 13—21. Wherefore I desire that ye faint not in my tribulations for you: which is your glory. For this cause I bend my knee to the Father [of our Lord Jesus Christ]: from whom every paternity in heaven and on earth is named that he would grant you according to the riches of His glory, to be strengthened with power by His Spirit in the inner man: that Christ may dwell by faith in your hearts: ye being rooted and founded

in charity, that ye may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth: to know also the love of Christ which passeth knowledge, that ye may be filled to the whole fullness of God. Now to Him who is able to do all things more abundantly than we ask, or understand, according to the power which worketh in us, to Him be glory in the church and in Christ Jesus for all generation, world without end. Amen.

GOSPEL. St. Luke, xiv, 1—11. And it came to pass when Jesus went into the house of one of the chief of the Pharisees on the Sabbath to eat bread, that they were watching Him. And behold, a certain man who had the dropsy was before Him. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they were silent. And taking hold of him, He

healed him, and sent him away. And He answered them and said: If the ass or ox of any of you fall into a pit, will he not immediately draw him out on the Sabbath day? And they could not answer Him, in regard to these things. And He spoke a parable also to those who were invited, marking how they chose the first places at table, saying to them: When thou art invited to a wedding sit not down in the first place, lest one more honorable than thou be invited by him: and he who invited thee and him, come and say to thee: Give place to this man: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before those who sit at table with thee. For every one who exalteth himself will be humbled;

and he who humbleth himself will be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes., iv, 1—6. I therefore, a prisoner in the Lord, beseech you to walk worthy of the vocation wherewith ye are called, with all humility, and meekness, with patience, bearing with one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.

GOSPEL. St. Matt., xxii, 35—46. And one of them, a lawyer, asked [Him], tempting Him: Teacher, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord

thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to it: Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think ye concerning the Christ: whose son is He? They say to Him: Of David. He saith to them: How then doth David by the Spirit call Him Lord, saying: The Lord said to my Lord: Sit on my right hand, until I make thine enemies thy footstool? If then David calleth Him Lord, how is He his Son: And no man was able to answer Him a word: neither durst any one from that day forth question Him any more.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor., i, 4—9. I give thanks to my God always for you, for the grace of God which is given you, in Christ Jesus, that in everything ye are made rich in Him, in all utterance, and in all knowledge: as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ; who also will confirm you to the end blameless, in the day of the coming of our Lord Jesus Christ. God is faithful, by whom ye are called to the fellowship of His Son Jesus Christ our Lord.

GOSPEL. St. Matt., ix, 1—8. And He entered into a boat, and passed over the water, and He came into His own city. And behold they brought to Him a paralytic lying on a bed. And Jesus seeing their faith, said to the paralytic: Be of good heart, child: thy

sins are forgiven thee. And behold some of the Scribes said within themselves: This one blasphemeth. And Jesus seeing their thoughts, said: Why think ye evil in your hearts? Which is easier, to say: Thy sins are forgiven thee: or to say: Rise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the paralytic): Arise, take up thy bed, and go into thy house. And he rose, and went into his house. And when the crowd saw it, they feared, and glorified God, that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes., iv, 23—28. And be ye renewed in the spirit of your mind, and put ye on the new man, who is created according to God in justice and holiness of truth. Wherefore laying

aside lying, speak ye truth every one with his neighbour, since we are members one of another. Be ye angry, and sin not: let not the sun go down on your anger. Give not place to the devil. Let him who stole, steal no more: but rather let him labor, working with his hands what is good, that he may have whence to give to him who suffereth want.

GOSPEL. St. Matt., xxii, 1—14. And Jesus answered and spoke again to them in parables, saying: The kingdom of heaven is like to a king, who made a marriage for his son. And sent his servants to call those who were invited to the wedding: and they would not come. Again, he sent other servants, saying: Tell those who were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding. But they gave no heed and

went away, one to his farm and another to his merchandise. And the rest laid hands on his servants, and treated them shamefully, or slew them. But when the king heard of it, he was angry, and sent forth his armies, and destroyed those murderers, and burnt their city. Then he saith to his servants: The wedding indeed is ready: but they who were invited were not worthy. Go ye therefore into the highways; and as many as ye shall find, call to the marriage. And his servants went forth into the ways, and gathered together all whom they found, both bad and good; and the wedding was filled with guests. And the king went in to see the guests. And he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind him hand and foot,

and cast him into the outer darkness: there shall be wailing and gnashing of teeth. For many are called, but few chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes., v, 15—21. See therefore, brethren, how ye walk cautiously: not as foolish, but as wise, redeeming the time, because the days are evil. Therefore be not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father being subject to one another in the fear of Christ.

GOSPEL. St. John, iv, 46—53. He came again therefore into Cana of Galilee, where He made the water wine. And there was a certain ruler, whose son was sick at Capharnaum. When he heard that Jesus was come from Judea into Galilee, he went to Him, and prayed Him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: Unless ye see signs and wonders, ye believe not. The ruler saith to Him: Lord, come down before my son die. Jesus saith to him: Go, thy son liveth. The man believed the word which Jesus said to him, and went away. And as he was going down, his servants met him: and brought word, saying, that his son lived. He asked of them, therefore the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same

hour that Jesus said to him: Thy son liveth: and he believed, himself and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

EPISTLE. Ephes., vi, 10—17. As to the rest, brethren, be strengthened in the Lord, and in the power of his might. Put ye on the armor of God, that ye may stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the princes and the powers, against the world rulers of this darkness, against the spirits of wickedness, in the high places. Wherefore take ye the armor of God, that ye may be able to resist in the evil day, and to stand perfect in all things. Stand, therefore, having your loins girt in truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace. In

all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the wicked one, and take the helmet of salvation, and the sword of the spirit (which is the word of God.)

GOSPEL. St. Matt., xviii, 23—35. Therefore is the kingdom of heaven likened to a king, who wished to settle accounts with his servants. And when he had begun to take the account, one was brought to him who owed him ten thousand talents. And as he had not wherewith to pay, his lord commanded that he should be sold, and his wife and children, and all that he had, and that payment should be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when

that servant was gone out, he found one of his fellow-servants who owed him a hundred shillings. And he laid hold of him, and seized him by the throat, saying: Pay what thou owest. And his fellow-servant falling down, besought him saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Now when his fellow-servants saw what had happened, they were very much grieved, and came and told their lord all that had happened. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also will my heavenly Father do to

you, if ye do not forgive from your hearts every one his brother.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPISTLE. Philip., i, 6—11. Being confident of this very thing, that he who hath begun in you a good work, will complete it until the day of Christ Jesus: as it is meet for me to think this for all of you: because I have you in my heart, both in my bonds, and in the defence and confirmation of the gospel, ye all being partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding; that ye may approve the better things, that ye may be sincere, and without offences, until the day of Christ, filled with the fruit of justice through Jesus Christ, to the glory and praise of God.

GOSPEL. St. Matt., xxii, 15—21. Then the Pharisees went and consulted among themselves how to ensnare Him in speech. And they sent to Him their disciples with the Herodians, saying: Teacher, we know that Thou art true, and teachest the way of God in truth; neither carest Thou for any one: for Thou dost not regard the person of men. Tell us, therefore, what thinkest Thou? Is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said: Why tempt ye me, hypocrites? Show me the tribute money. And they offered Him a coin. And Jesus saith to them: Whose is this image, and the inscription? They say to Him: Caesar's. Then saith He to them: Render therefore to Caesar the things which are Caesar's, and to God the things which are God's.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

EPISTLE. Philip., iii, 17—21; iv 1—3. Be ye followers of me, brethren and observe them who walk so, as ye have our model. For many walk, of whom I often told you (but now I speak even weeping), the enemies of the cross of Christ: whose end is destruction whose God is the belly, and glory is in their shame, who mind earthly things But our citizenship is in heaven, whence also we look for a Saviour, the Lord Jesus Christ, who will reform our vile body conformable to His glorious body according to the working whereby He is able to subject all things to Himself iv, 1—3: Therefore, my brethren, be loved and longed for, my joy and crown stand thus in the Lord, beloved. I be seech Evodia, and I beseech Syntyche to be of one mind in the Lord. I als ask thee likewise, sincere companion

help these women, who have labored with me in the Gospel together with Clement, and mine other fellow laborers, whose names are in the book of life.

GOSPEL. St. Matt., ix, 18—26. As He was speaking these things to them, behold a certain ruler came up, and worshipped Him, saying: Lord, my daughter hath just now died; but come, lay Thy hand on her, and she will live. And Jesus arose and followed Him, as did His disciples. And behold, a woman having an issue of blood twelve years, came behind Him, and touched the fringe of His garment. For she said within herself: If I may but touch His garment, I shall be healed. But Jesus turned about, and seeing her, said: Be of good heart, daughter, thy faith hath healed thee. And the woman was healed from that hour. And when Jesus was

come into the house of the ruler, and saw the minstrels, and the crowd in an uproar, He said: Retire, for the maid is not dead, but sleepeth. And they laughed Him to scorn. And when the crowd was put forth, He went in and took her by the hand; and the maid arose. And the fame hereof went abroad into all that country.

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

EPISTLE. Col., i, 9—14. Therefore we also, from the day that we heard it, cease not to pray for you, and ask that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding: that ye may walk worthy of God, pleasing in all things, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might according to His glorious power, in all

patience and long suffering with joy, giving thanks to God the Father, who hath made us worthy to share in the lot of the saints in light: who hath delivered us from the power of darkness, and translated us to the kingdom of His beloved Son: in whom we have redemption through His blood, the forgiveness of sins.

GOSPEL. St. Matt., xxiv, 15—35. When therefore ye shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: let him who readeth understand. Then let those who are in Judea flee to the mountains. And let not him who is on the house-top, come down to take anything out of his house. And let not him who is in the field, go back to take his coat. And woe to those who are with child, and to those who give suck in those days. But pray that your flight be not

in the winter, or in the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh would be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo! Here is the Christ; or there: believe it not. For false christs, and false prophets, will arise, and will show great signs and wonders, so as to deceive (if possible) even the elect. Behold I have told you before. If therefore they shall say to you: Behold, he is in the desert; go ye not out: Behold, in the closets, believe it not. For as the lightning cometh forth from the east, and appeareth even unto the west, so will also the coming of the Son of man be. Wherever the carcass is, there will the eagles [also] be gathered together. And immediately

after the tribulation of those days the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven; and the powers of heaven will be shaken. And then will appear the sign of the Son of man in heaven: and then will all the tribes of the earth mourn: and they will see the Son of man coming in the clouds of heaven with great power and majesty. And He will send His angels with a trumpet, and a great voice: and they will gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. Now learn the parable from the fig tree: when the branch thereof is already become tender, and the leaves come forth, ye know that summer is nigh: So ye also when ye shall see all these things, know ye that it is nigh, at the doors. Truly I say to you, that this generation shall not pass, till all

these things be done. Heaven and earth will pass away, but my words will not pass away.

CANDLEMAS.

EPISTLE. Mal., iii, 1—4. Behold, I send my messenger, and he shall prepare the way before my face. And presently the Lord whom ye seek, and the messenger of the covenant, whom ye desire, shall come to His temple. Behold, He cometh, saith the Lord of hosts: and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller's herb: And He shall sit refining and cleansing the silver: and He shall purify the sons of Levi, and shalt refine them as gold, and as silver; and they will offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as

in the days of old, and in the ancient years.

GOSPEL. St. Luke, ii, 22—32. And after the days of His purification, according to the law of Moses, were passed, they carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord: Every male first-born shall be called holy to the Lord: and to offer sacrifice according to that which is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout; waiting for the consolation of Israel, and the Holy Spirit was in him. And it had been revealed to him by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for

Him according to the custom of the law, then he took Him in his arms, and blessed God, and said: Now O Lord, lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared in sight of all nations: light to enlighten the Gentiles, and glory of Thy people, Israel.

IMMACULATE CONCEPTION.

EPISTLE. Prov., viii, 22—35. The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth,

nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when, with a certain law and compass, He enclosed the depths: when He established the sky above, and poised the fountains of waters: when He compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when He balanced the foundations of the earth: I was with Him forming all things: and I was delighted every day, playing before Him at all times: playing in the world: and my delight was to be with the children of men. Now, therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watched daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

GOSPEL. St. Matt., i, 1—16. And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the a man whose name was Joseph, of the virgin was Mary. And the angel coming in to her, said: Hail full of grace, the Lord is with thee: blessed art thou among women.

FEAST OF ST. PATRICK.

EPISTLE. Eccl., xliv, xlv. Behold a great priest who in his days pleased God: he was found perfect, just, and in the time of wrath he was made a reconciliation. There was not found the like to him in glory, who kept the law of the Most High. Therefore by an oath He gave him glory in his posterity. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his

blessings, He preserved for him men of mercy that found grace in the eyes of all flesh. He glorified him, and showed him his glory. He made an everlasting covenant with him, and gave him the priesthood of the nations, and made him blessed in glory: to execute the office of the priesthood and to have praise. He chose him to offer sacrifice to God, for a memorial to make reconciliation for his people.

GOSPEL. Matt., xxv, 14—23. For as a man going abroad, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to each according to his ability: and immediately went abroad. And he who had received the five talents, went and traded with them, and gained other five. And in like manner he who had received the two, gained other two. But he who had received the one, went and

digged into the earth, and hid the money of his Lord. But after a long time the Lord of those servants came, and held a reckoning with them. And he who had received the five talents, came and brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His Lord said to him: Well done, good and faithful servant, because thou hast been faithful over little, I will place thee over much, enter into the joy of thy Lord. And he also who had received the two talents came and said: Lord, thou didst deliver to me two. His Lord said to him: Well done, two. His Lord said to him: Well done, good and faithful servant, because thou hast been faithful over a little, I will place thee over much: enter into the joy of thy Lord.

FEAST OF ST. JOSEPH.

EPISTLE. Eccl., xlv, 1—6. Moses was beloved of God and men: whose memory is in benediction. He made him like the saints in glory, and magnified him so that his enemies feared him, and by his words He made prodigies cease. He glorified him in the sight of kings, and gave him commandments in the sight of His people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and He brought him into a cloud. And He gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

GOSPEL. St. Matt., i, 18—21. Now the generation of the Christ was thus: His mother Mary being espoused to Joseph before they came together, she

proved to be with child of the Holy Spirit. And Joseph, her husband, being just, and not willing to expose her, had a mind to put her away privately. But while he thought on these things, behold an angel of the Lord appeared to him in a dream, saying: Joseph, son of David, fear not to take to thee Mary, thy wife, for that which is conceived in her, is of the Holy Spirit. And she will bring forth a Son: and thou shalt call His name Jesus, for He will save His people from their sin.

THE ANNUNCIATION.

EPISTLE. Isaiah, vii, 10—15. And the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And He said: Hear ye, therefore, O house of David: Is it a small thing for

you to weary men, that ye weary my God also? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive, and bear a son; and His name shall be called Emmanuel. He shall eat butter and honey, that He may know how to refuse the evil, and to choose the good.

GOSPEL. St. Luke, i, 26—38. And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary. And the angel coming in to her, said: Hail full of grace, the Lord is with thee: blessed art thou among women. But when she heard it, she was troubled at his saying, and thought within herself, what manner of salutation this should be. And the angel said to her: Fear not,

Mary, for thou hast found grace with God. Behold thou wilt conceive in thy womb, and bring forth a son; and thou shalt call His name Jesus. He will be great, and will be called Son of the Most High, and the Lord God will give Him the throne of David His father: and He will reign over the house of Jacob for ever, and of His kingdom there will be no end. And Mary said to the angel: How shall this be, since I know not man? And the angel answering, said to her: The Holy Spirit will come on thee, and the power of the Most High will overshadow thee. And therefore also that holy thing which will be born of thee, will be called the Son of God. And behold thy kinswoman Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her who is called barren: for with God nothing is impossible. And Mary said: Behold the

hand-maid of the Lord: be it to me according to Thy word. And the angel departed from her.

THE ASSUMPTION.

EPISTLE. Eccl., xxiv, 11—20. And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me; and He that made me rested in my tabernacle. And He said to me: Let Thy dwelling be in Jacob, and Thy inheritance in Israel, and take root in my elect. From the beginning, and before the world, was I created; and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested: and my power was in

Jerusalem. And I took root in an honored people, and in the portion of my God which is His inheritance: and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palmtree in Cades, and as a rose-plant in Jericho: as a fair olivetree in the plains and as a planetree by the water in the meadows, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh.

GOSPEL. St. Luke, x, 38—42. Now it came to pass, as they went, that He entered in a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving: and she stood and said: Lord, dost Thou

not care that my sister hath left me to serve alone? Bid her then help me. And the Lord answering, said to her: Martha, Martha, thou art anxious, and troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

ANGEL GUARDIAN.

LESSON. Exod. xxiii, 20—23. Behold, I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be condemned; for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. And my angel shall go before thee.

GOSPEL. St. Matt. xviii, 1—10. At that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them, and said: Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven; and he that shall receive one such little child in my name receiveth me. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come; nevertheless, woe to that man by whom the scandal cometh.

And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than having two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than, having two eyes, to be cast into hell fire. Take heed that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father who is in heaven.

FESTIVAL OF ALL SAINTS.

EPISTLE. Apoc., vii, 2—12. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the land and sea, saying: Hurt not the land, and the

sea, nor the trees, until we seal the servants of our God on their foreheads. And I heard the number of those who were sealed: a hundred and forty-four thousand were sealed, of every tribe of the children of Israel. Of the tribe of Juda twelve thousand were sealed: of the tribe of Gad twelve thousand were sealed: of the tribe of Aser, twelve thousand were sealed: of the tribe of Nephthali twelve thousand were sealed: of the tribe of Manasses twelve thousand were sealed: of the tribe of Simeon twelve thousand were sealed: of the tribe of Levi twelve thousand were sealed: of the tribe of Issachar twelve thousand were sealed. Of the tribe of Zabulon twelve thousand were sealed: of the tribe of Joseph twelve thousand were sealed: of the tribe of Benjamin twelve thousand were sealed. After these things I saw a great crowd, which no man could number, of all

nations and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne and to the Lamb. And all the angels stood around the throne and the ancients, and the four animals: and they fell down on their faces before the throne and they adored God, saying: Amen, Praise, and glory, and wisdom, and thanksgiving, honour, and power, and strength, to our God for ever and ever. Amen.

GOSPEL. St. Matt., v, 1—12. And [Jesus] seeing the crowds, went up in to the mountain, and when He had seated Himself His disciples came to Him. And He opened His mouth, and they shall be filled. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek:

for they shall possess the land. Blessed are they who mourn: for they shall be comforted. Blessed are they who hunger and thirst after justice: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called children of God. Blessed are they who suffer persecution for justice's sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is great in heaven: for so they persecuted the prophets who were before you.

ALL SOULS DAY.

EPISTLE. 1 Cor., xv, 51—57. Behold I tell you a mystery: We shall all

indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, as the last trumpet: shall sound, and the dead shall rise incorruptible: and we shall be changed. For this corruptible must put on incorruption: and this mortal put on immortality. But when this mortal shall have put on immortality, then shall be brought to pass the saying, which is written: Death is swallowed up in victory. Death, where is thy victory? Death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God. who hath given us the victory through our Lord Jesus Christ.

GOSPEL. St. John, v, 15—21. The man went away, and told the Jews that is was Jesus who had healed him. Therefore did the Jews persecute Jesus, because He did these things on the Sabbath. But Jesus answered them: My

Father worketh until now, and I work. Hereupon therefore the Jews sought the more to kill Him, because He not only broke the Sabbath, but also called God His own Father, making Himself equal to God. Then Jesus answered, and said to them: Truly, truly, I say to you: The Son cannot do anything of Himself, but what He seeth the Father do: for what things soever He doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth Him all things which He Himself doeth: and greater works than these will be shown Him, that ye may wonder. For as the Father raiseth up the dead, and giveth life: the Son also giveth life to whom He willeth.

THE VISITATION.

EPISTLE. Cant., ii, 8—14. The voice of my beloved, behold, he cometh leaping upon the mountains, skipping

ver the hills. My beloved is like a roe, r a young hart. Behind our wall, looking through the vindows, looking through the lattices. Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, ny beautiful one, and come. For winter s now past: the rain is over and gone. The flowers have appeared in our land; he time of pruning is come: the voice of the turtle dove is heard in our land: he fig tree hath put forth its green igs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollow places of the wall, show me thy face; let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

GOSPEL. St. Luke, i, 39—47. And Mary arose in those days, and went with haste into the hill country, to a city of Juda. And she entered into the

house of Zachariah, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Spirit: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in mine ears, the babe in my womb leaped for joy. And happy art thou who hast believed, that those things, which were spoken to thee by the Lord, will be accomplished. And Mary said: My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.

FEAST OF THE SACRED HEART.

EPISTLE. Isaiah, xii, 1—6. And thou shalt say in that day: I will give

thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour, I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation. Ye shall draw waters with joy out of the fountains of salvation. And ye shall say in that day: Praise ye the Lord, and call on His name: make His works known among the peoples: remember that His name is high. Sing ye to the Lord, for He bath done a great thing: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion, for great is the holy one of Israel.

GOSPEL. St. John, xix, 31—35. Then the Jews (because it was the eve of the Sabbath), that the bodies might not remain on the cross on the Sabbath (for that was a great Sabbath day), besought Pilate that their legs might

be broken, and that they might be taken away. The soldiers therefore came, and broke the legs of the first, and of the other who was crucified with Him. But after they came to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately there came out blood and water. And he who saw it giveth testimony, and his testimony is true. And he knoweth that he saith true, that ye also may believe.

COMMEMORATION OF THE SEVEN DOLOURS OF THE B.V.M.

LESSON. Judith, xiii, 22—25. The Lord has blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven

and earth: because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of the power of the Lord for ever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin, in the presence of our God.

GOSPEL. St. John, xix, 25—27. There stood by the cross of Jesus, His mother, and the sister of His mother, Mary of Cleaphas, and Mary Magdalen. When Jesus, therefore, had seen His mother and the disciple whom He loved standing. He saith to His mother: Woman behold thy Son! After that, He saith to the disciple: Behold thy mother! And from that hour the disciple took her to his home.

FEAST OF THE HOLY ROSARY.

EPISTLE. Eccl., xxiv, 14—16. From the beginning, and before the world was

I created; and unto the world to come I shall not cease to be; and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem. And I took root in an honoured people, and in the portion of my God which is His inheritance: and my abode is in the full assembly of saints.

GOSPEL. St. Luke, xi, 27, 28. And it came to pass, as he spoke these things that a certain woman from the crowd, lifting up her voice, said to Him: Happy is the womb which bore Thee, and the breasts which Thou hast sucked. But He said: Yea, rather happy are they who hear the word of God, and keep it.

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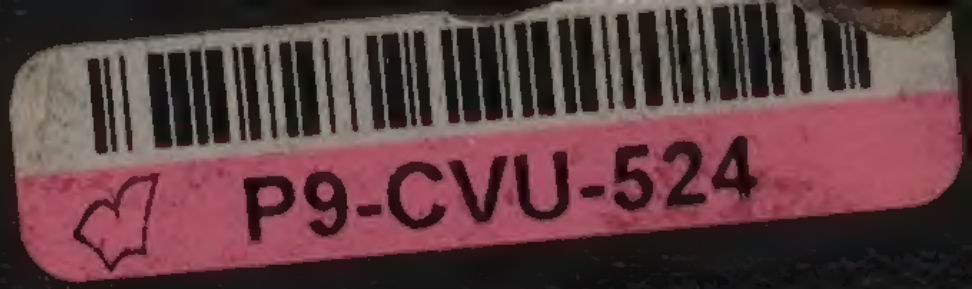
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